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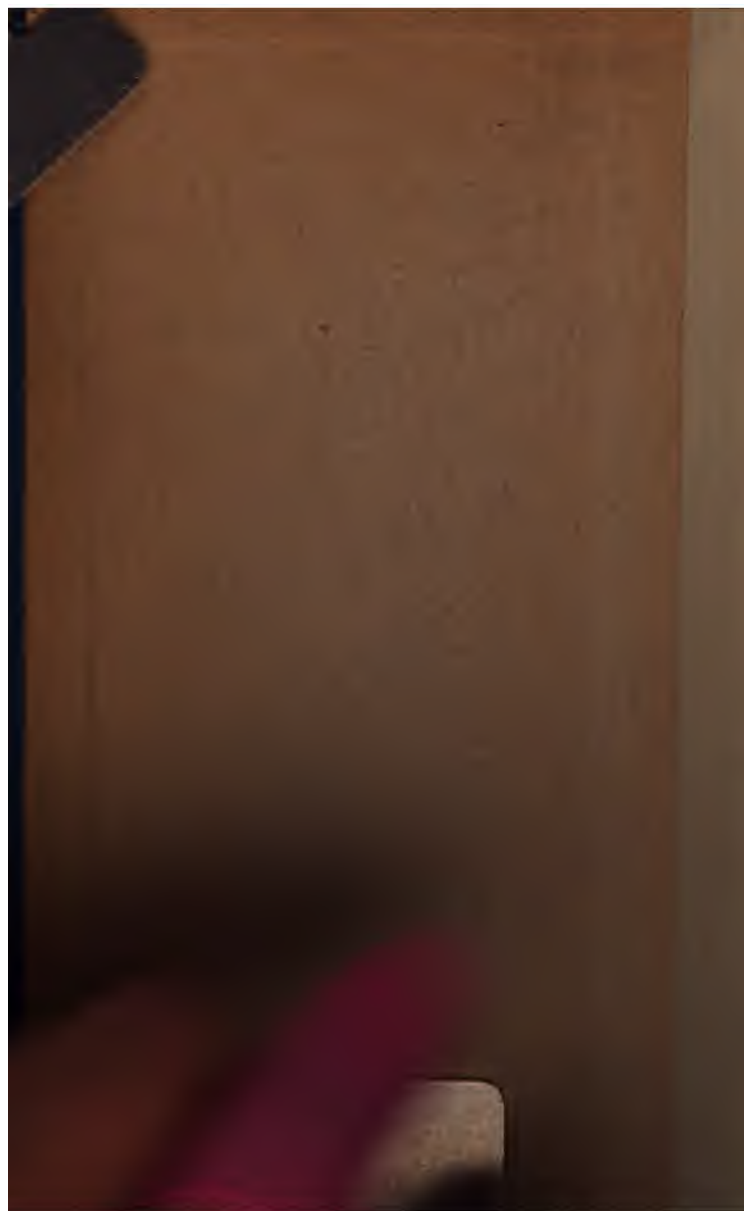
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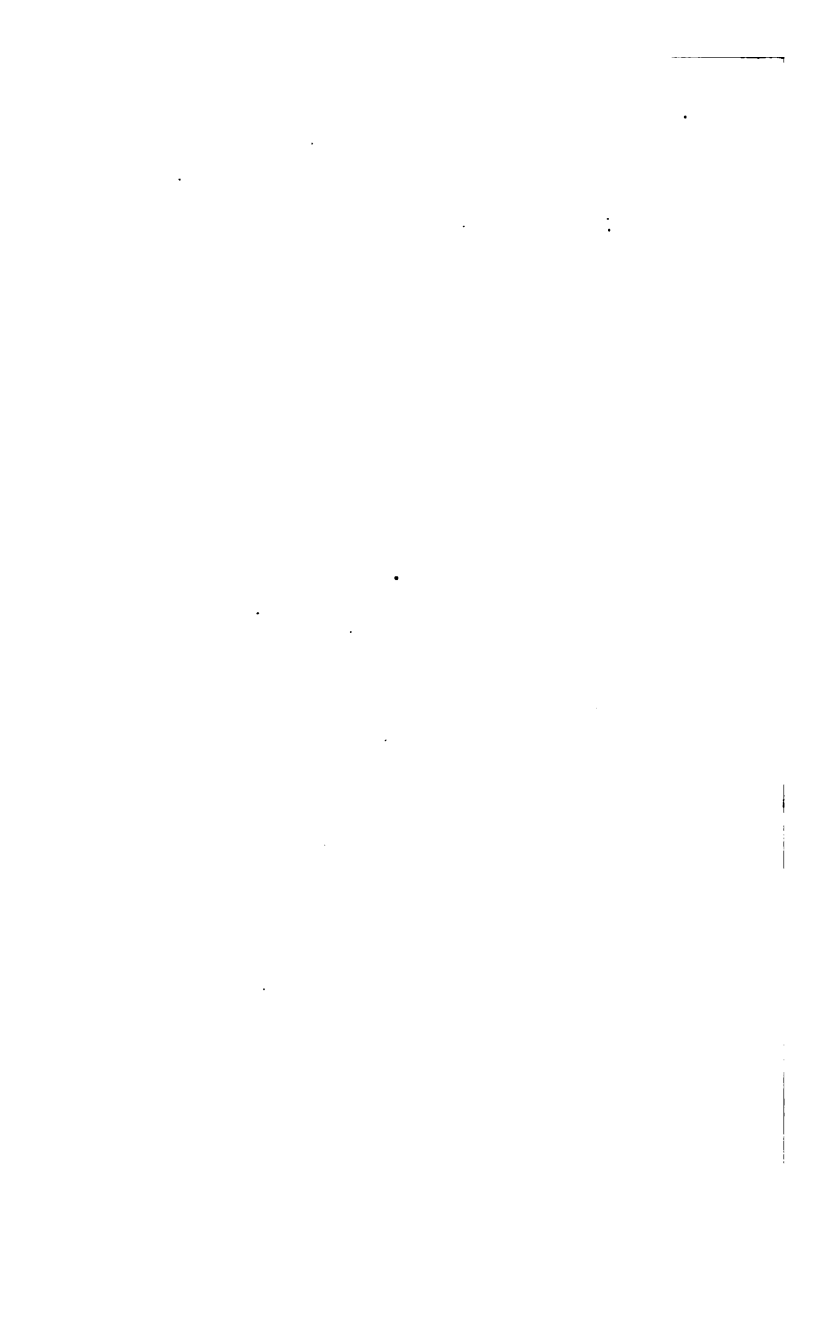


Murray

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# **THE ASTOR LECTURES**

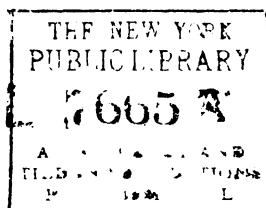


THE ASTOR  
LECTURES

BY  
W. JOHN MURRAY

AUTHOR OF  
"THE CHANGELESS REALITY," "SELF-DISCOVERY,"  
"LIFE," "THE ATONEMENT," "PRAYER," ETC.

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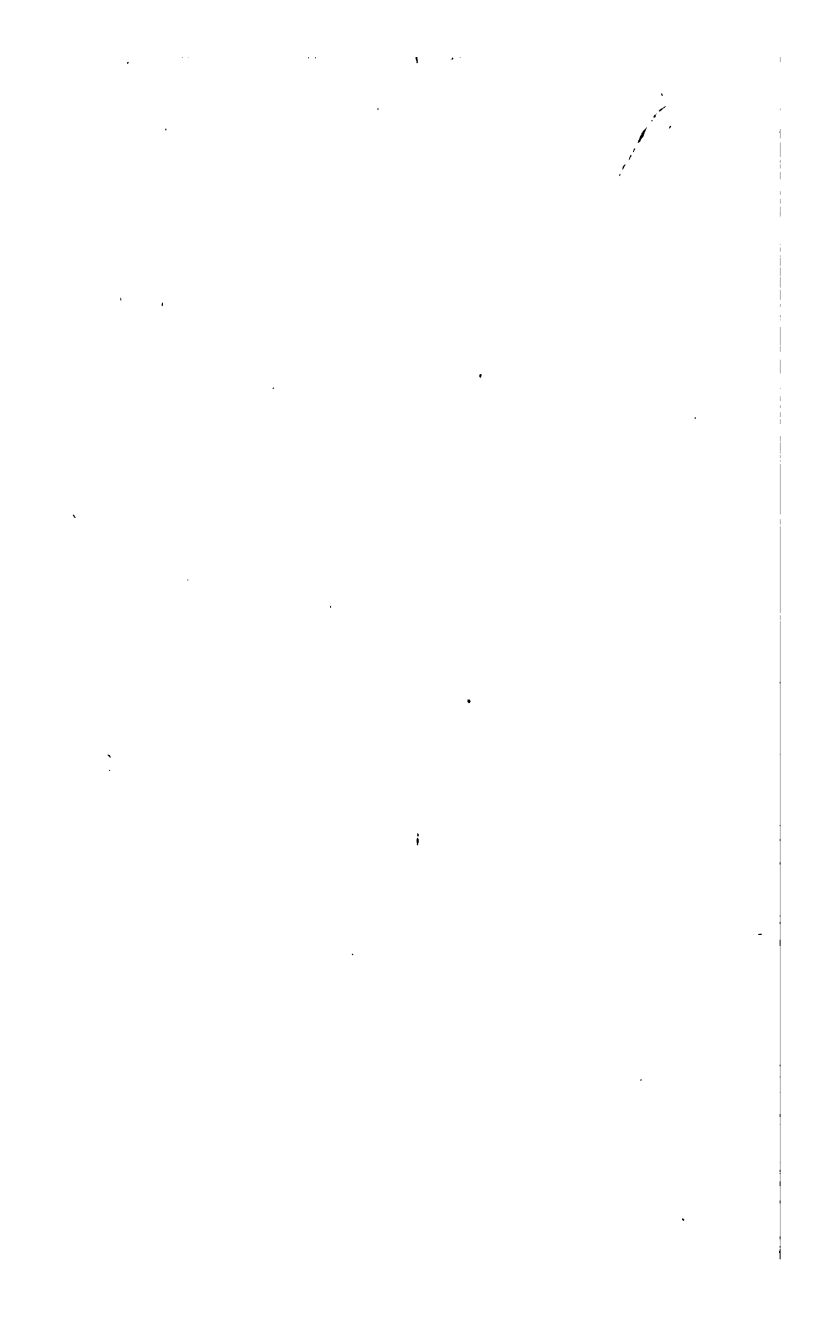


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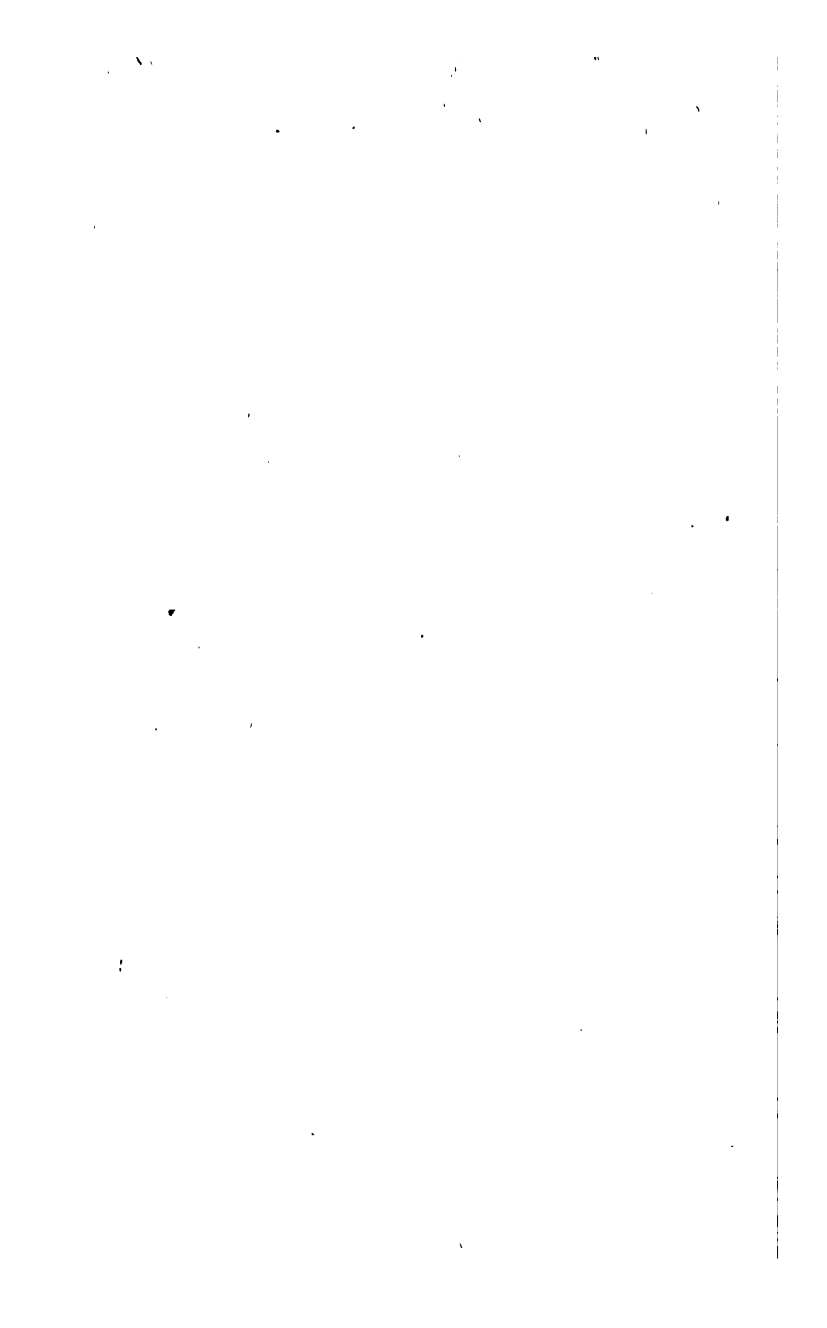
SECOND EDITION

To her through whose sufferings I was led to Christ, to that wife who has been my most efficient helper, this book is most lovingly dedicated.

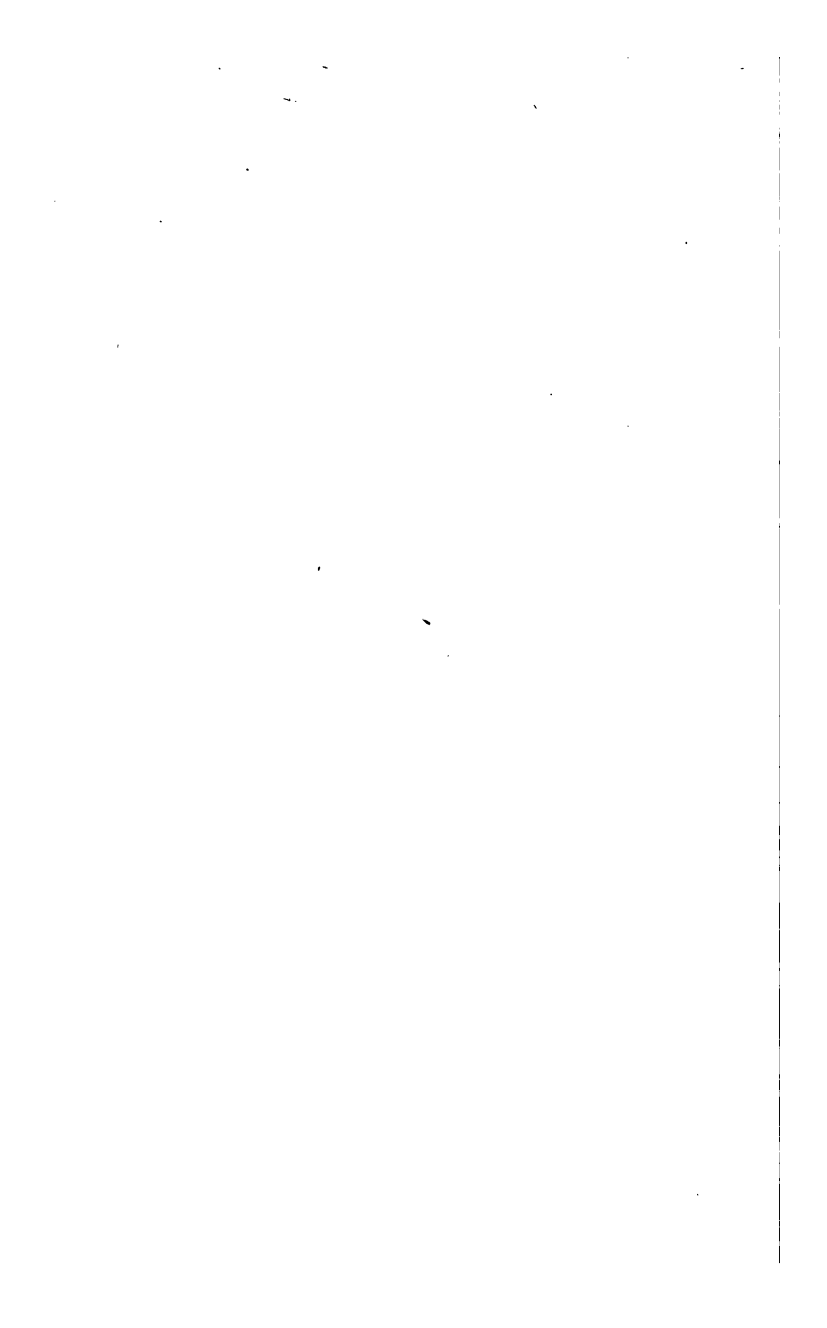




*“Not a truth has to art or to science been given,  
But brows have ached for it, and souls toil’d  
and striven;  
And many have striven, and many have fail’d,  
And many died, slain by the truth they as-  
sail’d.”*



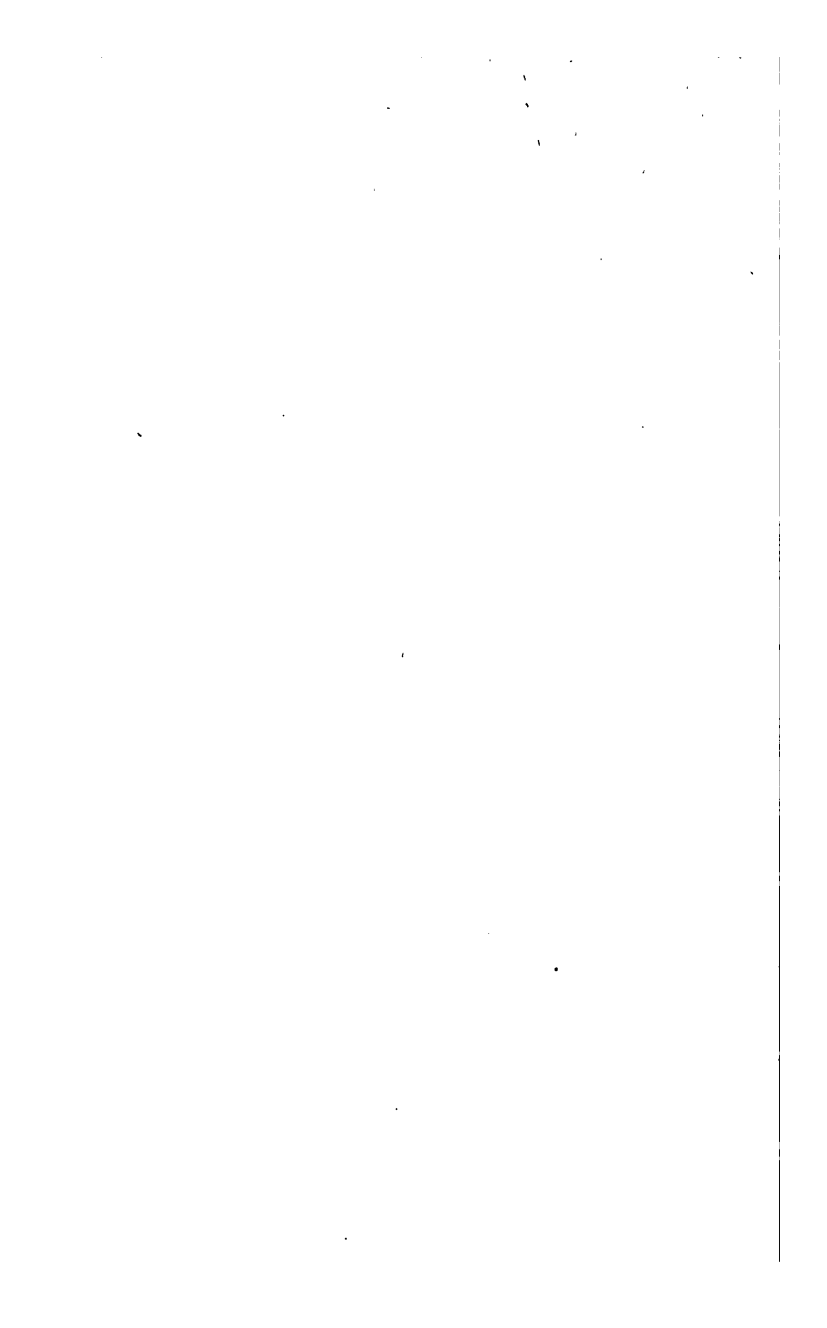
*“Shallows where a lamb could wade and  
depths where an elephant would drown.”*



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# THE ASTOR LECTURES

## THE MAIN THING

*"Be not conformed to this world; but be ye transformed by the renewing of your mind."*  
—Romans 12:2.

THE force which utilizes and dominates all other forces is the force of mind. Those who, through study and experimentation, became acquainted with its laws, were able to prove these laws by what have been called miracles, but a miracle is nothing more than the application of any law not generally understood. When the law is explained the miracle disappears, and this applies to the cures wrought by Jesus, as well as to the phenomena of electrical science. The influence of one mind on the mind of another is a fact long established.

We are all more or less affected by the thoughts of others, even when no audible word is spoken. The power of thought is the foundation of that system of mental therapeutics which Jesus and his immediate followers understood and practiced, and which is being revived in this day. It is a



matter of common experience that when a person of melancholy mood enters a room where other people are congregated, he, without speaking a word, affects those present to the degree that a current of cold air would be felt, if a window were suddenly opened.

How often, on the other hand, have we seen a person of cheerful and healthy state of mind enter a dining-room where a family sat eating, as if it were the most serious work in the world, and suddenly transform the atmosphere into one of gayety and laughter. By his very presence he drives away incipient indigestion and provokes a jollity which aids in the flow of those gastric juices so essential to the enjoyment and digestion of a meal which would, otherwise, have been the performance of a mere duty, the duty of eating at stated intervals. The man of melancholy mood is a disease germ walking on two legs, while the man of cheerful temperament is a health microbe radiating an atmosphere of happiness, which includes health within it as surely as depression includes disease. We owe it to humanity, especially that portion of it with which we come in daily contact, to heed the injunctions of Jesus concerning our mental attitudes. When he tells us to "Be of good cheer," it is not only for the effect this will have upon our own health, but for the effect it will have upon others, for by the tie which links one thing to another, "what affects one must of necessity affect all."

If two instruments tuned to the same key

are placed sufficiently near each other, and the key of one is struck, the corresponding key in the other instrument vibrates in unison. This is true of the minds of men, so that it is easy to understand the effect of one mind on another, although until within the last few years, the medical faculty have paid little, if any, attention to the most important mental factor in the cause and cure of disease. The study and application of the force of mind was left to the psychologist, and others who cured where *materia medica* had failed, thus the cry went up, "Quack."

In the year of 1866 Sir James Paget, the most noted physician of his day in England, writing to another doctor regarding a case which had baffled their combined skill, said, "What unsatisfactory cases these are! This clever, charming and widely known lady will some day disgrace us all by being juggled out of her maladies by some bold quack who, by mere force of assertion will give her the will to heal, or *forget*, or suppress all the turbulence of her nervous system." While admitting that the cure may be effected, this Doctor envies the one who performs it; that is according to Sir James, one who is not recognized by the prevailing systems of medicine would be far more efficient in the cure of disease than the regular school. In Sir James' day, there was no place in *materia medica* for mental therapeutics, and consequently we find these very distinguished men of medicine admitting their inability to cure a malady which they frankly ad-

mit some quack may accomplish. They admit a fact which they are unwilling to give a place in their pharmacopœia.

Since that day, however, the so-called quacks have grown to an innumerable host, so great in fact, that they make Medical Boards here and in England somewhat apprehensive. The charlatan in this case is not necessarily a fakir or pretender; rather is he one who studies and applies the laws of Mind to the cure of bodily ailments. The "bold quack" who uses in the case of the "widely known lady" the "force of assertion," is only doing what Sir James Paget himself might have done, had he only been willing to admit that there are some things to be learned which are not necessarily in medical text books.

Why should the medical profession have to look to the "quack" for the "boldness of assertion," which sets men free from the pangs of the flesh? Why not study Divine Science, which is the sovereign power of mind, and add this to its curriculum? The quack may have something to learn from the regular, but may it not be that the regular might have something to learn from the quack? The antiquity of a method is not always a sufficient proof of its infallibility. If it were not so, there would be no progress. The new school may exaggerate the force of mind, as some aver, but it can well afford to investigate and adopt it, for the day has gone by when the mental factor in disease can be sneered at, since the most advanced thinkers in the medical world

now recognize its potency on the cause and cure of disease. When such an authority as Sir B. W. Richardson says, "Diabetes from a sudden shock is a pure type of a physical malady of mental origin," and Dr. Snow in the *London Lancet* asserts that, "the vast majority of cases of cancer, especially of breast and uterine cancer, are due to mental anxiety," and Dr. Murchison assures us that, "these cases have been far too numerous to be accounted for as mere coincidences," we do well to think soberly of this Force of mind.

If morbid thinking can cause disease, as these men, who are medical men in good and regular standing, and not quacks, assure us it can, then why should it be a thing incredible that mind can cure it? When Canon Wilberforce became convinced of the therapeutic value of thought, he looked for further evidence of it in his daily life and practice. He says that his prayers were attended by positive cases of bodily healing as the result of what he calls "wireless spiritual telegraphy." He gives us extracts from two taken from a great number. He prayed for a young girl who was about to face an examination for a post, and who was tormented with nervous headache. The statement is made that, "It was a positive miracle. There was not a headache after that night; and the examination was passed most successfully." Again he prayed two Sundays in succession for a youth in the north of England. The letter says, "He was dying; the

doctors had given him up and he himself had no thought of recovery. To-day he is well and a new man; people are expressing the greatest astonishment, declaring that no one understands it. They do not know the explanation."

Canon Wilberforce explains these cures by stating that, "The first thought of to-day is that the world is ruled by mind and not by matter"; that, "there is a Soul in all things and that Soul is God." That is the true philosophy of creation. Every atom, every germ has within it a principle, a life, a purpose, a degree of consciousness, appropriate to its position in the scheme of things. That consciousness or mind differs in magnitude in its different manifestations, being higher in the insect than in the vegetable, higher in the animal than in the insect, and that occasionally there is evidenced in the animal a shrewdness which implies observation and close reasoning.

"For example," he writes, "recently I was at Christ Church in Hampshire and was conducted by Mr. Hart over his unique museum of birds. Now in order to deceive the bird amongst whose eggs the cuckoo intends to place its own egg, the cuckoo causes the egg it is about to lay to assume the color and markings of the eggs of the small bird, who is to become the foster-mother. Mr. Hart showed me over forty cuckoos' eggs, each one colored to imitate the natural egg of the bird whose nest the cuckoo had commandeered. This had been done with ex-

traordinary accuracy, from the bright blue of the hedge sparrow's egg to the dull olive of the nightingale's egg, and even the peculiar markings, like notes of music, of the yellow-hammer's eggs had been imitated.

Consider the extraordinary mental power implied. The cuckoo has first to decide which nest she will lay her contribution in. She has then to study the coloring of the eggs in that nest: then with some amazing exercise of the power of thought, she has to cause her egg to assume that color, after which she lays it on the ground, takes it in her beak and carefully carries it to the nest on which she has decided to place it. "What an intense, ever-present reality is the Infinite Mind!" It has been suggested that, if the human parent would follow the cuckoo's example and mark her children after that fashion spiritually, what a wonderful race we would have.

In view of the fact that every child is marked before birth in one form or another, the pity is that this marking is not so *intelligently* done as in the case of the cuckoo, and there is no reason why this should not be accomplished. Most children are marked by the thoughts of the parents, but unfortunately all of these thoughts are of a negative or of a fearful character. Therefore what the cuckoo knows by instinct, the human parent should be taught through mental science, in order to make a happy and harmonious civilization, which is to be the race of the future.

The only limit to the force of mind is that

which is placed upon it by one using this force or the thinker of thoughts. The influence of the mind as a producer of disease has been emphasized so often that intelligent humanity is fairly well convinced of it, but like every other important question, we are beginning to see that this one has two sides. If negative thinking can produce disease, positive thinking can produce health. This has ceased to be a theory and has become a matter of practical demonstration. Not only can we improve our own health by a scientific application of the force of mind, but we can improve the mental and physical health of those who are near or remote from us, who are in sympathy with the spiritual method of healing.

It is now as well established as any principle of chemistry, that one mind can impress its thoughts and feelings upon another mind without intervention of spoken words. To think with an intensity is to abolish time and space, so that what one would say to another if he were present, he may say to him by means of the Spirit. When the thought of an absent friend is one of health and wholesomeness, it will be taken up by the receptive soul of him who needs it, and presently translated into terms of mental peace and bodily vigor. Telepathy is as much a science as telegraphy, and much older.

Ideas are the most real things in the universe, and these are transmissible from one mind to another ;—not by means of the spoken word, but by what we now popularly call suggestion. Ideas

are mental pictures which excite similar mental pictures in the minds of others by means of thought transference. This is no more difficult to him who understands the law than is wireless telegraphy. That there is no visible means of communication between transmitter and receiver in either case, is no argument against the possibility. When we send a Marconigram from a ship at sea to a friend on shore no noise is heard along the line of travel. Neither the fish in the sea nor the birds in the air are disturbed by it, and yet it reaches him for whom it is intended. Thus, when one mind acts upon another mind, whether the bodies of these individuals are in the same room or separated by miles of space, the effect is produced in a similar manner. No audible sound is necessary, only the transmission of a spiritual force, causes the action and reaction of one mind upon another.

This explains the cures wrought by Jesus for those who came to him, as well as for those whom he never saw, as in the case of the Centurion's servant. It is the calling into manifestation of the force of the Holy Spirit, by the power of mind, which cleanses from sin and redeems from sickness. It is the function of the Holy Spirit to disperse the Life which is God.

The only effort of the will which is used in this method of spiritual healing is the willingness to coöperate with Divine law, and to let the force which is Divine flow through one as through a free and unobstructed channel. There



are three things which may serve to obstruct the channel. They are fear, sin and ignorance. Remove these and the energy of the Holy Spirit comes down from above as water from a reservoir, refreshing the hope and stimulating the courage of the invalid, restoring him at last to the health and strength which God intends him to manifest. All one has to do in order to heal the sick as Jesus healed them, by the force of mind, is to know the Truth as Jesus taught it, and the opportunities for acquiring this knowledge are greater to-day than at any time in the world's history. Divine Science is in the world, and it may be understood and demonstrated. Having eyes we see not, and having ears, we hear not, lest seeing and hearing we should become converted and Christ should heal us, not only of our diseases, but of the sins which produce them. In a vague way, humanity sees the demands of Divine Science for a truly religious life, which it hesitates to embrace because it still loves the ways of the world, the flesh and evil.

Would we know the force of mind and demonstrate it, we must be willing to comply with its requirements. Would we heal the sick and reform the sinner and comfort the sorrowing, then we must lose sight of self in our curative effort. We must trust God and understand His law of unselfed Love. We must believe in the force of mind and the possibility of impressing our ideas of Truth on the receptive minds of those who really desire to be healed of sin and sick-

ness. We must know that the idea of health, or the picture of man's perfectness as the son of God, is as communicable as any other idea, and may become externalized in man as the seed sown in the soil is externalized in fruit or flower. In sickness, the best remedy is Truth. When all other systems have failed, we may still have recourse to the method of Jesus, which was not one of pills or potions, but of prayer, scientific prayer, and having recourse to these we may be healed and made "every whit whole."

Christianity is coming to have a deeper meaning to those who investigate it through the laws of Divine Science, for it means not only salvation from sin, but salvation from the consequence of sin, which is called disease. The Christianity of Jesus and his disciples was the understanding and demonstration of this force of mind which resulted in what have since been called miracles. But the healing of the sick by Jesus through the application of the force of mind was no more miraculous to him than the lighting of a room by the force of electrical energy is to Edison. That which took place in the days of Jesus is miraculous to us in this day and in our present state of spiritual ignorance, but may it not be that the inventions of to-day would have been just as miraculous to those of that era? A miracle is only the scientific application of a force not generally understood.

The system of spiritual healing, which is gaining so rapidly all over the world, is not new,

but is a re-discovery of the oldest system in the universe, and when the race comes to a realization of the force of mind, and the individual becomes convinced of his right and power to use this force for constructive and healing purposes, sin, sickness, disease and death itself will disappear from the face of the earth, and men shall be as the angels which are in heaven.

## THE PHILOSOPHY OF COMMON SENSE

*"We walk by faith, not by sight."*—2 Cor. 5:7.

**C**OMMON sense is defined as that which is practical, prudent, wise, and in accordance with reason. According to philosophy, it is that mental power, innate in all men, by which they accurately perceive things immediately and habitually presented to their perceptive faculties; intuition; the cognitions and judgments of this power considered collectively. A cruder definition of common sense is that which declares it to be the accepted opinion of the majority.

At one time in the world's history it was the common sense of the inhabitants of the old world that there was no western hemisphere. From the standpoint of common sense of that day Columbus was considered a fool, and his search for a western world a sort of "wild goose chase." But the uncommon sense of himself and his friends triumphed over the common sense of the majority, so that to-day a man who would doubt the existence of a continent on this side of the Atlantic would be considered devoid of common sense, yet he would be merely sharing that sense of things which was common in Europe a few hundred years ago.

One of the stock arguments against the sphericity of the world was that such a thing was contrary to common sense. Common sense could understand how it was possible for men to live and move on an earth, the surface of which was flat, but that a man could walk on the lower side of a revolving sphere with his head down, like a fly on a ceiling, was inconceivable. Knowing nothing of the law of gravitation and less about the supporting power of imponderable ether, it was the common sense of the world that this planet was held in vacant space either by means reaching down from heaven, or on pillars extending up from the earth.

When the common sense of the world argued against the revolution of the earth on its own axis, it did so because it said "common sense teaches us that if the earth moved we should feel its movements." But uncommon sense, which is only another name for science, assures us that the reason we do not feel the earth moving under us is because the movement is so smooth as to be imperceptible. Nothing seems so still as the earth, yet nothing moves so persistently. The earth is really moving faster than the fastest train.

We have only two ways of judging whether we are moving or not. One is by feeling the movement under us, and the other by noticing that things outside seem to be moving past us. Have you ever sat in a train in a station and imagined your train moving until you looked out

of the other window to discover that your train was still standing by the platform? It was the moving of another train that made you think your train was moving. If a train load of people were laboring under this delusion and a conductor should say, "The train is not moving at all; its apparent movement is an optical illusion," every person might look at every other person to see if he had heard aright. The common sense of the passengers might array itself against the uncommon sense of the conductor, but if one passenger should look at the platform, instead of at the moving train on the other side, and then call the attention of the other passengers, the uncommon sense of the conductor would presently become the common sense of everybody on the train.

It was the common sense of the world at one time that wood floats, while iron does not. For this reason the world's greatest battleships were composed of wooden vessels. One day the uncommon sense of an inventor conceived the idea from a floating iron cooking vessel of the possibility of a floating iron battleship, and now the common sense of the world would ridicule the idea of a return to the old order. When Jules Verne wrote *Twenty Thousand Leagues Under the Sea*, common sense read it and pronounced it fantastic and interesting for imaginative boys, but utterly impossible. The uncommon sense of Jules Verne saw submarine travel and warfare as a remote possibility, and the common

sense of to-day, after all the horrors of war, is convinced that it was not so remote a possibility after all.

When Mr. Morse, the inventor of the telegraphic system, asked the Legislature of the state of New Jersey for permission to put up poles and string wires through that state for the purpose of telegraphing from New York to Philadelphia, the common sense of the legislators denied his request on the ground that it was ridiculous to assert that a message could be conveyed over such a distance by merely tapping on a little instrument. To-day it is the common sense of every man with a grain of intelligence that telegraphy is one of the sciences which Balzac was thinking of when he said, "There is a science which can abolish time and space."

And what shall we say of wireless telegraphy and wireless telephony, and many other inventions which the common sense of our forefathers would have considered infringements on Divine rights? The common sense of to-day is the general acceptance of a theory which yesterday was considered an evidence of individual insanity. Paul says, "We walk by faith, not by sight." Common sense says, "We walk by sight, not by faith." Uncommon sense asserts that we walk by both.

Emerson says, "Walking is a stumbling forward," and when we consider the movement of the earth we perceive how true this is. In our ordinary walking we resemble the man on the

stage who balances himself on a huge ball. If we walked merely by sight we should become afraid, since this huge ball upon which we stand is moving with lightning rapidity under our feet. If we could see ourselves when the earth has revolved upon its axis as a man would appear walking up the side of a wall in a horizontal position, as we actually do at certain times of the day, the sight would terrify us.

Common sense, as we understand the term, would suggest that no man could walk on a moving body such as this planet is described, but that uncommon sense, which takes all the facts of the case into consideration, explains the possibility according to certain laws. This explanation is embodied in school books so that a truth in the world of physical science which only a few accepted at first, now becomes the common sense of every rational thinking being. If in the past we have used the term common sense somewhat loosely, there is no reason why we should not now use it to designate that general state of mind which has become persuaded of a truth which in the past was held only by those of most progressive thought.

Most of our common sense is second-hand, but there is no reason why it should always remain so. There is a common sense which is not derived from other minds by instruction, but arises from within the mind itself. It is a sense which each man shares in common with every other man in the universe. This common sense is in



the savage as in the saint. It is to be found in every country where Christianity has been preached and practiced, and it may be found in those countries where Christianity is unknown, except unfavorably. It is spoken of by John the Apostle as "the true light that lighteth every man that cometh into the world." This sense which is common to all men is a knowledge that comes to us without effort of our own, and also without any process of reasoning.

We are born with this common sense, and the older we grow and the more experience we have, the more this common sense asserts itself. It has been denominated by different philosophers as instinct, intuition, feeling, faith, inspiration, and revelation. It is not physical sense, for the physical senses are not nearly so common as we think. The sense of sight is not nearly so common as it should be, since some are born without it, while many others are deprived of it by disease and other causes. This is true also of the sense of hearing, and the sense of speech.

The sense that is most common might be called the sixth sense, or that faculty of the mind by which a man feels that there is something to which none of his other senses testify, but which he nevertheless knows to be true. The North American Indian calls this something "The Great Spirit," the German calls it Gott, the Anglo-Saxon calls it God, while other nations call it by other names. John the Apostle called it Love, Plato called it Mind, and Jesus called it Father.

There are some who share this common sense of all humanity who cannot think of this invisible, yet acknowledged, Something. Others feel that back of all phenomena, there are nomena which they call by different names, such as Energy, Law, or Supreme Intelligence.

We see from this then, that the commonest sense in the world is the sense of Something back of all visible manifestation, to which none of our other senses testify, and yet which we could not deny if we tried, any more than we could deny the principle of mathematics. We say experience teaches us that if we can solve mathematical problems by observing certain rules, there must be a principle of mathematics from which these rules proceed. But we can no more see the principle of mathematics than we can see this Something which men call by different names; therefore, the sense which assures me of the reality of mathematics and the sense which assures me of the reality of the Principle of Being is that which is common to all men and which philosophy calls intuitive perception. It is as common a sense to the blind man as it is to the man who sees. This common sense is no respecter of persons, for all men in whatsoever station of life admit the existence of Something superior to themselves, but what this Something is, and how to coöperate with it intelligently is another question.

To admit the existence of the principle of

mathematics, but to remain unable to solve a single problem would be of little real benefit.

To share the common sense of the world concerning the reality of God and yet not to know what God is, nor how to avail ourselves of His law, is like admitting the existence of water, but being unable to get a drink.

This Something, which the common sense of all humanity admits, is that to which we turn in the hour of our extremity. It is as instinctive with man in the hour of danger to turn to this Something, which he calls God, as it is for the flower to turn towards the sun. He subconsciously realizes this superior presence and, though he never kneels in prayer at other times, when the day of great pain and perplexity arrives, we find him in his anguish of mind crying to a God he cannot understand.

The point to be emphasized here is the truth that an act which we perform instinctively and spasmodically, we should perform *intelligently* and *systematically*. The flower does not turn to the sun on just one morning in the week. If it did, it would presently cease to be a flower. The common sense of the inhabitants of the floral world teaches them that their support comes from Something higher than themselves, and so they turn to this daily in order to receive its vivifying light and heat. This is the flower's prayer. It opens itself to the influence of that Something which makes for life and beauty. Common sense teaches man that he does not live

from himself any more than the flower lives from itself, and if we would listen to this highest phase of common sense it would teach us that we can no more thrive on occasional prayer, than we can thrive on an occasional meal, or a flower can thrive on an occasional sun bath, or an occasional drink of water. Prayer is not a safety valve for the emotions, nor a something like a life-belt at sea to take refuge in when we are in danger. Prayer is an exercise of the soul, by which the soul's muscles are kept in condition for any sudden demand that may be made upon them. Common sense teaches us the necessity of preparedness, not only in a military way, but in a normal and a spiritual way. Just as there are text books on military preparedness and the science of modern war, there are text books on general fitness, spiritual, mental, and physical.

If in the past common sense taught us that there is a Power by which we are brought into being; this same common sense is now teaching that we can coöperate with this Power and thus enter into the enjoyment of a fuller measure of peace and prosperity.

If a youth asks how he shall become conversant with military tactics, common sense advises that he study military text books. If one would grow in the understanding of Spiritual Science, common sense insists that a study of the subject is necessary.

An occasional sermon on the subject is insufficient to bring about the highest results, just as

an occasional lecture on military maneuver is insufficient to make a commanding officer out of a private soldier.

If we would succeed in the science of Life, let us study its principle and apply its rules, for in this way only can we bring into manifestation those things which "God hath prepared for us before the foundation of the world." This is the philosophy of common sense.

## THE ANTIQUITY OF NEW THOUGHT

*"So Abraham prayed to God, and God healed Abimelech, and his wife, and his maid servants."—Gen. 20:17.*

**A**T a time when so-called New Thought is on trial, it is especially comforting to know that in reality there is no New Thought. Thus it is, that the words of the text appear with an especial significance at this time. The Wise Man of old said, "The thing that hath been, it is the thing that shall be; and that which is done is the thing which shall be done, and there is no new thing under the sun. Is there anything whereof it may be said, See, this is new? It hath been already of old time, which was before us."

In its most spiritual aspect, New Thought is not a modern invention. Neither is it a discovery, as some people would have us believe. It is the uncovering of a Truth that is as old as the ancient of days. It is the scientific application of a force, which is not only instructive, but which is inherent in every human soul. This is the force of Prayer. Four thousand years ago when affliction came upon the house of Abimelech the King, Abraham prayed unto God, and Abimelech and his entire household were healed.

Moses healed his sister Miriam of that dread disease, leprosy, by the power of prayer. By this same power did Elijah and Elisha both heal the sick and raise the dead. From those ancient times down to the day of the Great Nativity, there is no reason to believe that the prayers of the faithful remained unanswered.

So far as Biblical History informs us, the first great New Thought came to human consciousness when Abraham conceived the idea of the oneness of all things, or the unity of Causation. The Talmud tells us that his father was a manufacturer of pagan deities. Abraham was a man much given to meditation, and after much thinking he came to the conclusion that "gods many," or plurality of Causes was inconsistent with pure reason, or, as we call it to-day, "exact science." He knew that for Cause to be Cause at all, it must be One, otherwise it is a "house divided against itself." To the people of that time, who had been taught to believe in gods of war, gods of harvest, gods of love, and all sorts of gods, this was indeed a New Thought. This was such a radical departure from the old ways of thinking that it immediately separated Abraham from his kindred and his people, and drove him into a far country he knew not of. Yet it was in this far country that he was to become the father of a multitude, whose numbers should be as the "sands of the sea."

What do we understand by this "God of Abraham, and of Isaac, and Jacob"? Was it another

new god the patriarchs had discovered, in addition to all the other big and little gods of their ancestors? If Abraham objected to the belief in many gods, it does not seem reasonable that he would have added to the number by inventing a God of his own. But the God of the patriarchs was not a new God, but a new revelation of God to the spiritually awakened consciousness of him who was afterward to be called the "Father of the Faithful." It was not a new God, but a New Thought of the One and Only God, that came to Abraham. After he had awakened to this larger consciousness of God, it was most natural that he should have instructed his son in the same New Thought, and he in turn should have handed it down to his son. Thus we are introduced to a New Thought interpretation of an old phrase, "The God of Abraham, and of Isaac, and of Jacob."

For a long time subsequent to the revelation to this New Truth, men turned to God in prayer as naturally as a babe turns to the maternal breast in its hunger. The great wave of human thought advanced in the direction of a newer and higher conception of the Infinite, and then, like the billows of the sea, it receded to the depths of materialism. Through trust and faith in God, the Children of Israel had demonstrated power and prosperity, but as soon as they forgot God, they became separated from the "fruits of the Spirit" as well. Thus enfeebled, they were easily conquered by the Egyptians, and for four hundred



years they remained in bondage to the Pharaohs, during which time they gradually drifted back into the Old Thought of paganism with its plurality of gods. One day there arose among them one who was versed in all the arts and sciences of Ancient Egypt. Beyond the Old Thought of accepted slavery, Moses saw the New Thought of possible emancipation, and under the stimulus of this enlarged vision, the Children of Israel, through vicissitudes and misfortunes, followed their great leader back to the paths of peace, power and prosperity.

Once again the thought wave receded, and lust took the place of Law. The flesh-pots of Egypt were more attractive than the "fruits of the Spirit," and the sacred practice of prayer once more degenerated into vain pleadings. Then came Elijah, thundering forth his denunciation of the Old Thought, and proclaiming the necessity of a New Thought and a New Life! The prayers of the people had lost their power, for they knew only the letter, and not the Spirit—when this prophet of the Lord proclaimed the New Order, the restoration of the prayer of Faith. It was by this prayer, by this knowledge of Divine Principle that he healed the sick, and this it was that he imparted to his follower and disciple, Elisha. This New Thought and new practice persisted for a time with varying degrees of success and failure until he came, who spake as never man had spoken. The Church of Judah had settled down into a sense of false

comfort. The prayer of faith had given way to "vain repetitions" and "doubtful disputations." Suddenly there appeared a weird personality from the heart of the desert. The greatest of all the prophets had arrived, dressed in raiment of camel's hair, and subsisting on locusts and wild honey. He proclaimed the message of the New Order, of the need of repentance from sin. A new interpretation was necessary, and John was "the voice of one crying in the wilderness" for the reception of it. The old system of thought had served its purpose, and the New and Larger Thought was already appearing over the mental horizon, and presently the world was to be startled by the physical embodiment of it in the person of Jesus of Nazareth.

If men had come to believe that the answer to prayer was more or less uncertain as a result of their experiences, they were to be awakened from their self-hypnosis through repentance and reformation. Repentance comes through the recognition of the fact that the Old Thought and the old life are alike inadequate to produce that joy, love and happiness for which every human heart craves. Reformation comes through open-mindedness, and a willingness to accept the New Thought if it be an improvement on the old philosophy of life. For this reason, we read, that, "In many places Jesus did no mighty works, because of their unbelief." Yet, "The common people heard him gladly," because his New Thought was the answer to their long-continued

prayers. It was to them a proclamation of emancipation, the restoration of the glorious heritage of the children of God. If the Old Thought had taught them that God was a mighty monarch ruling the earth from a place beyond the skies, the New Thought of Jesus was to reveal to them a loving Father, nearer to them than hands and feet. Moreover, they were to learn that it was not the will of God that the sinner should die, as their forefathers had believed, but that he should be converted and live. If the Old Thought had taken justice into its own hands and stoned the adulterous woman outside the city walls, the New Thought of Jesus was to teach them that in her they could find the "image and likeness of God," and with the spirit of real understanding say, "I will not condemn thee."

The change from human justice to Divine Love was so radical that this new system of philosophy was considered a form of insanity. It aroused suspicion and fear in the minds of those who always see calamity in any meditated change of the established order. This New Thought became a menace to existing institutions, ecclesiastical and medical, and so these two great bodies conspired to undermine its teachings. Consequently, they instituted false charges against Jesus, and accused him of consorting with sinners, and associating with loose women. They called him a hypnotist because, "He casteth out devils by Beelzebub, the prince of devils." They could not understand that he could go down to

sinners in order to lift them up; that he could find more spiritual comfort in the companionship of a reformed Magdalene than in the society of a self-righteous Pharisee, or that he could heal the sick by the power of his own spiritual consciousness. Their Old Thought could not grasp such tremendous possibilities, and so they placed a construction on his acts consistent with their own states of mind. To their minds the New Thought was a passing disturbance to be dealt with by law and to be hindered in every possible way. They could not see in it the beginning of a new civilization, neither could they see that the stone which the builders rejected was to be the head of the corner. All they could see in the philosophy and practice of Jesus was a new and a strange doctrine, in contrast to their previous theories and antiquated beliefs. If he were right, they were wrong, and this they were not willing to admit. However, the centuries have proved that the New Thought of Jesus is the only scientific explanation of the will of God, as well as the best system of ethics the world has ever known.

Two thousand years have passed, and the tide of human thought has again receded. Men admit the grandeur and the necessity of the spiritual life, but they find themselves quite unable to live it, because of many worldly distractions. The Old Thought has saturated them with the belief that they "are of few days, and full of trouble," and that they are surrounded by all sorts and

conditions of hampering limitations. The only pathway they know leads through the "vale of tears," and with a hopeless sigh, they try to make the best of it. The man with the fatalistic view of the Old Thought says, "We are here, and what can we do about it?" while he of the larger vision answers, "We are here, and we can do a great deal about it." It is our first duty to use our God-given faculty to investigate the Law of Life, to understand it and to co-operate with it.

We are here for a specific purpose; and that is to prove our Divine Sonship. That is the only reason we are here. We have a work to do, and it must be done intelligently in accordance with the principles which Jesus laid down and demonstrated. If Old Thought says that human existence is a game of chance, New Thought declares that it does not have to remain so. If there is a state of existence, we must know that there is a great Supreme Law which governs it. And if there is this All-governing Law, then there must be a science by which it can be understood and administered. The Old Thought may not admit this, but the New and Larger Thought insists that the Great Lawgiver has not left Himself without a law through which to express Himself. This is the Law which Abraham, Moses and Jesus perceived working in the midst of a world which seemed to be lost in utter chaos and confusion. It was through the knowledge of its operation that they performed

all their mighty deeds. It was their willingness to coöperate with it that makes them stand on the pinnacles of human attainment. This is the message of New Thought. That what these great master minds have done, we too, working in the knowledge of the same Law, can do. That we, as they, can so model our lives and thoughts that, with this Great Omnipotent Law, we shall become One, and standing on these celestial heights, we shall be able to aid in this Eternal Progress and be a Divine Instrument in aiding humanity in its struggle to "Come up higher."

## RACE BELIEF

*"Beloved, believe not every spirit, but try the spirits whether they be of God."—1 John 4:1.*

**H**AVE you ever asked yourself how many of your thoughts or beliefs are original with you?

If you have, you have been surprised to discover that most of them have been handed down to you, or that they are mere reflections of popular sentiment which you accept without so much as a question. We echo other men's opinions as mountains echo voices and delude ourselves into the belief that they are our own. For centuries it was the popular conception that the earth was flat. Individuals accepted this erroneous belief, not because they had looked into the matter, but because it is so much easier to accept things than it is to investigate them. Every great and commanding movement for the betterment of the race has been due to a rejection of some existing superstition, the practice of which has never been questioned before. Galileo questioned a universal opinion, refused to accept it, and the world was blessed by the advent of a new science in consequence.

Some one has said that one can count the original thinkers of an age on the fingers of one hand. The remainder are imitators. The great majority think other men's thoughts as unconsciously as they inhale other men's breath in crowded halls and street cars. We think we are original, when, as a matter of fact, we are expressing suggestions which came to us from people, press or pulpit, as the case may be. We are moved more by external conditions than by internal convictions, as when a mob stampedes in a theater at the first cry of fire, when there is no fire.

A man attracts a crowd by looking up into the heavens at nothing. We imagine he sees something and look in the same direction. Others follow our example. When a sufficient number has gathered to prove to the joker the possibility of arresting the progress of a hundred people, in order to look at nothing, the joker walks off. When the joke is perceived, we look at one another and wonder who started it all. Trying to locate the joker is like trying to account for the "origin of evil," so we walk on ashamed of the fact that we have been hoodwinked.

Race Belief is responsible for the spread of the most absurd fads, fancies and fashions, as when a woman wears an up-to-date hat which looks like a thimble on an elephant's back, or a man wears a vest which resembles a barber's sign. When we are hypnotized by that subtle and indefinable thing called "Style," we fling



sound judgment to the winds and act like fools for fear of being considered too independent.

Not only does race belief affect men in matters pertaining to wearing apparel, but it influences them in the more important matters of health and happiness. How easy it is for us to become hypnotized by the cry of contagion. One's memory does not have to be very long in order to remember the abuses which grew out of some epidemic advertised by the various Health Boards throughout the country. For instance, that terror known as infantile paralysis is not a new one. We have medical authority for the statement that it has been known to the disciples of Hippocrates for over 5,000 years; and yet after all these centuries of laboratorial investigation, it is a much mooted question as to whether the disease is contagious or not. If infantile paralysis is not contagious, says one, how is it that there are so many cases of it?

There are two answers to this question; one is that fear is largely responsible and the other is that the majority of so-called cases of infantile paralysis are cases of false diagnosis. "The way to create an epidemic," says a noted physician, Elmer Lee, "is to alarm the people by threats of contagion from unseen germs, shutting them in rooms, and placarding their doors with warning signs; thus making their lives harder than they are already." Epidemics come to an end when the public gets tired of epidemic campaigns and publicity, and people get back

their normal courage. The number of deaths and the number of cases of disease from all causes do not vary much, whether an epidemic exists or not. Most epidemics, if not all, are due more to foolish talking than to germs. They are the natural consequences of suggestion and auto-suggestion, and when these subside, as they always do when people get tired of talking of the same things all the time, the malady begins to abate, and the Health Board doctors triumphantly announce: "We now have the epidemic well under control." How little they realize that it is due largely to the fact that the people have regained control of their minds and nerves!

One can become so accustomed to seeing the same thing in the newspapers day after day, that in time it loses its terrifying aspect, and he can dispel it from the mind. We say and do what others around us say and do; we reflect the mental atmosphere by which we are immediately surrounded. Most of our opinions, religious and political, are borrowed from our ancestors with whose views we have never taken the trouble to disagree, if indeed, we have ever thought it necessary. Why is one man a Catholic and another a Protestant; or one a Republican and another a Democrat? Is it always through mental conviction or moral absorption? For one man who is converted to a religion or a political party other than that to which he has been born, there are a million who have inherited their religion and their political beliefs, just the same

as they have inherited the color of their eyes. How many can say that they have arrived at their present opinions as the result of impartial investigation of other creeds and systems?

We are like so many little barometers hanging out in a mental atmosphere in an ever-changing world of thought. Every change of temperature affects us so that now we are glad and now sad, as the case may be,—and this all too frequently without any specific reason for being one or the other. We feel the effect of general belief as we feel congenial or uncongenial influence of those who are in daily contact with us. It is a telepathic influence which gathers strength from numbers. It is like a London fog, which conceals even the nearest lamp unless one has an unusually penetrating vision.

Race Belief is the accumulated ignorance of all the ages, to which men ignorantly subscribe. It is like Joseph Addison's *Mount of Fancy*, to which has been added all the negative thoughts of men from the beginning of time down to the present moment. Each man pours into the sea of negative thinking the particular streams of his own depressions and discouragements, and these, mingling with all the other streams of impurity and unhappiness, create a mental Dead Sea, in which nothing can live or breathe with any comfort. It is bad enough for us to feel discouraged, but it is worse to talk about it, for it increases the weight of testimony against us. In a similar way, it is bad enough for us

to say of a friend, "How ill he looks," but to address him directly and remind him of an appearance which he would feign forget, is neither kind nor helpful. He might easily rise above the suggestion if it were only one in a day's travel, but when almost everybody he meets says something similar, life becomes almost unbearable.

Race Belief is like a receptacle for rubbish, into which all men throw accumulated refuse, and which no man ever feels called upon to empty. It pollutes the atmosphere, and men breathe it unsuspectingly. Race consciousness is like a photographic disc, which receives impressions for future reproduction. If we realized that every negative thought, whether it is one of sin, sorrow, or sickness, is registered on the sensitive plate of the subconscious mind of the world, and that others are affected by it as well as ourselves, we would discontinue the practice of negative thinking. If a barrel of distilled water be placed under a barrel of ink, a drop of which falls into the water every hour, it is only a question of time until the water will be displaced by the ink.

When a man injects his sickly and sordid mental atmosphere into the existence of another, he resembles a cuttlefish, which under certain provocation colors the water for yards around by ejecting an inky fluid. When these thoughts are communicated by word of mouth, or spread broadcast by calamity crying newspapers, they create mental pictures which the uninitiated ac-

cept because they know no better, and accepting them, they become translated into terms of personal experience. A man who does not know the Truth is like a chameleon, which takes on the color of its surroundings. He is like a mirror that reflects all that passes before it.

One fact, however, must not be overlooked ;— and this is that good thoughts, as well may be injected into the race consciousness. The more this is done, the better it will be for the individual and for the race. If it be possible to transform a barrel of water into a barrel of ink, a drop at a time, it is equally possible to transform a barrel of ink into a barrel of water by a reversal of process. Just as there are epidemics of negative thinking, so may there be epidemics of positive ones. If negative thinking results in sickly conditions, there is no reason why positive thinking should not externalize itself in terms of sanative consequences. We must learn to think thoughts of health and courage in the Silence, and we must learn to think these thoughts aloud, so that our conversation will be of a character to invigorate rather than to debilitate those to whom we speak. If a discussion of depressive subjects lowers the vitality of our hearers, it is reasonable to suppose that the communication of thoughts of calmness and poise will tend to strengthen and cheer.

Since man is a thinking entity, he must think something. Therefore, let him think thoughts of joy and gladness, and refrain from expressing

anything that is unlike them. If in the past, we have been prone to contribute our complaints to the wails of those who make up the great army of negative thinkers, let us do so no more. If we have added to the sum total of the world's discouragements and disease by pouring the stream of our thoughts into the great sea of race-belief, let us continue this evil practice no longer. It is as though we stood on the banks of a stream of pure mountain water, from which the people in the valley draw their thirst-quenching supply, and deliberately throw into it germs of typhoid and typhus.

When it becomes better known that we as individuals, have contributed our share to the world's unhappiness and disease, if we have a grain of decency we shall atone for it by assuming a holier and a healthier attitude of mind. If we can do no better than to keep our minds free from the invasion of evil suggestions, we shall at least be protecting ourselves, and to that extent improving race-belief, for no man thinketh unto himself any more than any man liveth unto himself.

Our refuge from the accumulated ignorance of the world is in Truth, for it is written, "God is our refuge and our strength." When the majority of those about us are breathing into the atmosphere their pestilential fears and false prophecies, let us not be afraid. The majority is rarely ever on the side of Truth, for it is always composed of those who accept fable for

fact. Suppose race-belief is in favor of the reality of evil and the consequences of evil, are we to put our confidence in this doctrine, or in the Living God? Shall the ever changing world of appearance or the never changing goodness of God be the standard by which we solve our difficulties?

In a world of contradictory beliefs and opinions, it is well for us to remember that man is a Spiritual Being, and as such, subject alone to Spiritual Law. We must acquaint ourselves intelligently with God. We must know His Truth and think It, for only in this way can we become free from the hypnotism of popular thought, and the mesmerism of spiritual ignorance. Suggestions of sin and sickness, pain and poverty, all come from the swamp gas of false belief, even as malarial fumes ascend from the lowlands. Get ye up into the mountains, then! On the wings of thought soar above these false beliefs, by knowing that in the universe of God's creating, there is nothing impure, imperfect, nor impermanent.

Only the creations of God are true. All else is illusion, and the more we are persuaded of this demonstrable Truth, the more we will realize the joy of the Lord in the land of the living. Let God be true, and every mortal belief a lie, and we shall know what it means to feel the presence of Him in whom there is no sickness and no sorrow. Beloved, now are we the children of God. Awake to the Truth of this, and rejoice and be glad.

## FASTING

*"This kind goeth not out but by prayer and fasting."*

THESE words were spoken by Jesus on an occasion when some of his advanced students had failed to cure a case of epilepsy. A man in great sorrow, as is natural to parents who have children afflicted with so-called incurable maladies, had heard the rumors spread abroad of the things done by the Master and his students. Perhaps he had witnessed some of these cures, and in consequence turned to the disciples in order that his child might be restored to mental and physical freedom. It was the custom then as now, when all other means have been exhausted, to turn to spiritual means for aid. That is why we try every known system of therapeutics, every so-called patent medicine; why we travel; why we dispense with seemingly necessary articles of diet; why we exercise and bathe; why we do strange things to regain what we believe to be our divine right, health, and strength. Not only so, but when those who are near and dear to us, as this man's son must have been to him, by reason of his very affliction, it is not difficult to understand how he could turn to the



disciples in the hour of his extremity and ask for help.

Undoubtedly it was disappointing, after hearing all the wonderful accounts of Divine healing, to learn that his child, of all children, was the one incurable. And so we find this parent turning to Jesus and saying, "Master, if thy disciples cannot effect a cure, perhaps Thou canst"? The importunities of the parental mind cannot be silenced, so we find him beseeching Jesus to heal his afflicted son; after admitting that he had taken him to his disciples and they could not heal him. Jesus said, "Bring thy son hither," and the disciples brought him to the Master, and the result was an instantaneous restoration to normality.

The disciples said to Jesus, "Why could not we cast him out; who have sat at your feet, and have been taught the Law of Divine Science, and do, intellectually at least, realize that there is no power in the universe but the power of God, no presence on earth but His presence,—why could not we cast him out?" Jesus replied, "Because of your unbelief. This kind goeth not forth but by prayer and fasting."

There are many methods of prayer and fasting, but we want to discover the particular method which Jesus recommended to his disciples as one of the essential necessities to spiritual healing. What could he have meant by fasting? Did Jesus himself fast, in the ordinary sense of the word? We have only to turn to the

New Testament for evidence on this important point, and so far as we can discern Jesus did not fast. John the Baptist came praying and fasting. He was a past master in the art of abstaining. No one has ever lived a more abstemious life than the desert prophet. Locusts and wild honey and a camel's girdle! Surely no one could live more simply than this and maintain existence on the physical plane! Yet we have no record of any healing work accomplished by this ascetic. He set forth moral laws, was a stern rebuker of spiritual wickedness in high places, a denouncer of hypocrisy, in short, a moral giant, but nowhere do we find any record whatsoever of any healing work. Instead, we find Jesus of Nazareth living very much as other men lived; eating and drinking in the houses of the rich and of the poor alike, and laying no particular emphasis on the ascetic life. In fact, he seems to have been anything but an ascetic. He mingled freely with the city folk as well as with the country people, so that he was accused, by those who did not understand him, of being a winebibber and a glutton, and consorting with sinners; eating and drinking at the tables of publicans; permitting unclean women to wash his feet and kiss his hand,—a mixer of mixers, apparently; yet we find him recommending fasting and prayer!

Fasting had been recommended long before Jesus' advent in the flesh. Long before progressive thinkers questioned the necessity of fasting,

Isaiah was in doubt concerning this Jewish rite : "Is it such a fast that I have chosen, a day for man to afflict his soul? Is it to bow down his head as a bulrush, and to spread sackcloth and ashes under him?" And Jesus later made reply, "When ye fast anoint your heads, so that you may not appear unto men to fast."

Fasting means to abstain. Throughout all generations we seem to have limited the word "fasting" to abstinence from good things of the table ; to the things we eat, and the things we drink. Some of us have abstained from meat on Fridays ; some abstain from meat altogether ; others from food for certain periods of time ; and we call that fasting. Feeling that we could grow in spirituality by abstaining from material food, we have fasted until brought to illness.

Back of the idea of fasting is something infinitely more essential than merely abstaining from physical foods. There are two forms of fasting : that which is recommended by dietitians, eliminating from our menu such things as are considered injurious to the bodily health ; that which dispenses with food for certain periods of time altogether, and the abstainer comes back rejuvenated, refreshed and invigorated. The machinery of the body has been given a rest in order that it may recuperate, and come back to its ordinary habit of life strengthened. These modes, however, have never resulted in healing work. Jesus speaks of prayer and fasting as essential to healing. Tolstoy was a remark-

able faster. No one ever lived a more abstemious life than he during the last twenty-four years of his life; yet it is not recorded that he did any physical healing. His was a remarkable philosophy, a life consecrated to the preaching of Truth. He showed the remarkable power of the Truth in converting a worldling, but we find no evidence of his doing the work that is inseparable from the Gospel of Christ.

If to fast means to abstain, we must at least know what it means to abstain from. Since mere abstinence from physical food did not confer upon John the Baptist the power that characterized Jesus and his immediate disciples, then it is a fair assumption that the mere abstinence from physical food is not sufficient to equip the student of Divine Science with healing power. There is more meaning in the term "fasting" than has heretofore been attributed to it.

It must have been in the sense of abstaining on the moral plane, from lust, wrath, anger, jealousy, envy, and evils of all character, that Jesus recommended it as an essential necessity to spiritual healing. *This* makes for the exalted life; for moral power, and great strength. It enables us to rise above the physical states of consciousness where fasting is not so much a fasting from physical food, as it is the fasting from thoughts that make for disease and decrepitude. When this plane of consciousness is reached, we learn that fasting is infinitely more spiritual, infinitely less natural than we have ever thought of it be-

fore, for we learn that we now are to abstain not only from wrong thinking, from sin, and from sickly and poverty thinking, but that we are to abstain from everything that makes for unhappiness, disease, pain and death, as well. This form of fasting is that which Jesus praised, and if we grow in this, then we need pay very little attention to the things of the table. We grow naturally away from over-eating and intemperance, for as we grow in Spirit, we naturally rise above our appetites, passions, fears and anxieties; and as we come into the rarefied atmosphere of Truth, error becomes less potent and less powerful to us, and the Truth of Being ever present and more potent.

Jesus recommended the form of fasting that we in Divine Science are trying to practice. It is the form of self-denial. It is not denying the so-called pleasures, but denying that false sense of self which would suggest that we are material beings instead of spiritual entities. When Jesus healed the boy whom his disciples could not heal, he abstained from just one thing,—from believing that the lad was afflicted with an incurable malady. He abstained from believing the evidence of the senses—from the suggestion that man, made in the image and likeness of God, can ever be anything less than perfect. His fast consisted of closing the doors of the senses to everything that suggested imperfection, and clinging tenaciously to the Truth of Being. He persisted in seeing only that which was Real

and True. Therefore, his prayer was not a petition for recovery, but a *declaration of Truth*.

"Why could not we cast him out?" "Because," said Jesus, "of your unbelief; because you believed that man, who was made in the image and likeness of God, could be diseased or demented, and through that belief you have given strength to error." We cannot cast out except by true prayer and true fasting. As we grow spiritually minded, we naturally become less carnally minded. Our great attention must be to "seek first the kingdom of righteousness, and all other things will be added unto us." We shall grow temperate; we shall grow abstinent, and that without any conscious effort. How often we find people denying themselves certain articles of food, in order that they may grow in grace! But spirituality and grace do not come this way. Seek first the kingdom of God. There is no necessity for other seeking, for these will be added. As we grow in Spirit, we become less conscious of the demands of the flesh,—less conscious of our so-called appetites and passions, and so grow into a larger sense of freedom.

Jesus had unfolded to such a high state of spiritual consciousness, that his fasting was not at all like that of John, and hence the people of his time judged him after appearances and said that he ate and drank as other men, that he even consorted with sinners and associated with publicans! They were indulging in criticism; they were stoning adulterous women; were criticizing

the motive of Matthew when he invited Jesus to his table, and were condemning the attitude of the people who were following Jesus when he was fasting; abstaining from condemnation and everything that would suggest to his mind imperfection on the part of any one.

To fast means to keep always the perfect mental picture of the creation of God. It means to abstain from any belief in that which God has not created. Thus, the mind is concentrated on the one supreme Reality, which is that which enables us to heal. To dispense with all the things at the table, to fast until one is gaunt and weak, will never enable us to do the work that Jesus did, for it is a knowledge of the Truth that enables us to do the works of that Master mind. We see that material fastings have not eventuated in the things that humanity needs so much, which is to be cured of its moral, mental and physical diseases. It is not for a man to afflict his soul, and to cover himself with sackcloth and ashes, to deny himself the necessities of life. These are negative virtues, while Isaiah tells us "to loose the bonds of wickedness, to let the oppressed go free, and to break every yoke." The spiritual side of fasting is not giving up something, but it is doing something. John came doing; Jesus came consoling. John came thundering forth diatribes; Jesus came healing the sick. "By their fruits ye shall know them."

Every day people come asking if fasting is not a means to a larger measure of grace, and would

not this lead them into a larger knowledge of Christ? Some tell me how they have deprived themselves of food, and how exalted they have felt after the first few days, and they seem to think fasting a necessary means of obtaining spiritual power. And so it is for these, for such is their mental view. It would seem, however, that there is another way—not a spasmodic sort of fasting, but an abstinence every hour of the day, every day and every week of the year, from thoughts that make for imperfection of any kind. This will lead us naturally away from the things that are not good, and be a source of strength to our moral muscles. It will elevate our aspirations, and will lead us into green pastures and fresh fields, where we shall overcome evil with good.

The question is, are we to be ascetics or useful members of society? There is a happy mean between gluttony and self-imposed starvation. Dietitians recommend abstinence from food for various physical reasons; moralists recommend it for various moral reasons. Jesus did neither. The life of John was abstinence from food, and from healing as well. Physical fasting in itself is nothing. It is ignored by the Spirit unless it is accompanied by mentally abstaining from such ephemeral sensual delights as tend to overshadow the eternal, timeless, changeless joys of the Spirit. Such joy men and women feel when by their realization of the power of Spirit they are able to loose another from the bonds of ap-



petite;—one, perhaps, who has tried in vain to free himself from the lust of drink. What joy can compare to that of seeing such an one rise from his physical degradation to a free man of Spirit? This imperishable knowledge of God as the only Reality is the fact that enables man to free his brother from the shackles of sin, and send him forth intoxicated with the joys of the Spirit. Every effort at overcoming, on the part of one who is seeking to emulate the Master's healing mission of mental and physical redemption, is preparing that one to partake of the possibilities that gleam transcendent above him, and which is to enable him to raise up the living Christ from what seemed a man dead in the marshes of sin.

In its largest sense, then, fasting involves tremendous personal responsibility, because it is setting a watch upon the lips. There are those who have fasted from physical food, and have not abstained from saying harsh things, or thinking unkind thoughts. Men have been known to abstain from certain articles of food in order that they might grow in grace, and they have only grown physically weaker. "Seek first the kingdom of God and His righteousness," in order that the things that now control you will gradually disappear as you turn your face in the direction of God and His perfection;—which is your own perfectness as the son of God. It was said the other day by a woman, "The more I deny these things the more real they become to

my consciousness. I seem to remind myself of the very things I am trying to get away from." Frequently that is so; hence the necessity of affirming the real, instead of denying the unreal. If in the past we have believed fasting from physical food to be an aid, an accessory to the spiritual life, let us now try to think that the spiritual life is the means by which these things fall off, just as the leaves fall off the trees in the autumn from lack of sustenance, and through this natural order we shall grow into a larger comprehension of our divinity. We shall eat to live, but we shall live to one purpose only,—of abstaining from everything that is unlike God.

Our appetites will grow beautifully less. Our wants will grow beautifully fewer, because there will be but one great supreme need in our souls and that will be to know God and to know our own divine powers. When we know our divine powers, they will manifest themselves, they will demonstrate themselves without any conscious effort. The sun makes no conscious effort to shine! The godly man makes no conscious effort to rise above his appetites. He is godly and his appetites forsake him. He is spiritual, and carnality holds no charms for him. He is resurrected, and the sins of the flesh have no attractions for him. His mind is so filled with the beauty, grandeur and glory of God that the things of earth do not appeal to him. It is no sacrifice for the man of God to give up the sins of the flesh, for he has outgrown them. They

have served their purpose—if they ever had a purpose. His mind is consumed with the love of God, and his mental eye is filled with the vision of perfectness. He abstains from evil belief, and he heals as naturally as the sun sends forth its beneficent rays upon us. He thinks truly, and his mind knows no error. This is the true fast.

Let this be our mode of fasting. Let us abstain from every thought of error, and strive to keep our thoughts free from every sign of envy and malice and jealousy. Let us cease to see anything imperfect in the form of disease, decrepitude or poverty. Let us hold the true picture of ourselves, and within a few days it will have resulted in a better order of things physically, mentally, morally and spiritually. We shall be eating less and drinking less, because this is the way the true fast works. It floods the soul with Truth, and the things of sense gradually disappear.

Let this, then, be our Lenten Week. There are men in the world who fast, but they are always longing for the feast that follows. This is the idea of fasting that obtains in the public mind. Abstaining from a few articles of diet does not suggest to them that they should also be free from criticism, and censure and condemnation. As such their fast will profit them nothing.

We in Divine Science know that such is not the real meaning of fasting. We know that it is to follow in the footsteps of that illuminated Master; to stand porter at the gateway of our

minds, and give admittance to that only which is like the true Reality of our being. This is the true abstinence. This is what Jesus meant when he said, "Seek first the kingdom," and this is the pathway that will lead us at last into our own Reality, of our unity with God—the Perfect Image and Creator.

## PRAYER

**D**IVINE Mind is the first Cause; it is the only Reality. Thought is the substance of Mind, the actuality of the universe. It is the act of thinking that evolves the images, which, by a process of unfoldment, crystallize into the shapes or manifestations of the things conceived in Mind. It has been said that ideas are begotten from the union of pure intellect with feeling. In the same proportion that an image in the mind of the sculptor is the cause which produces the statue as an effect, so the idea of conception begotten from the union of intellect and feeling is the invisible cause of which the visible effect is the result. It is thus that ideas become visible to the senses while the original images from which they have expanded are forever preserved in the Divine Mind. The very hairs of our head *are* numbered because of this Mental retention of original designs!

The ancients taught that unseen spiritual essences are the only realities in the universe and that all which is seen exists only as the developed state of the unseen. Plato emphasizes this teaching by the assertion that nothing exists but ideas which are the only living, enduring realities, and that all else is but sensuous seeming.

The real world is the universe of ideas, while the world we inhabit is an imperfect imitation of these divine images on a lower plane of consciousness, a shadow of which the idea is the only substance. As the universe is begotten of the thought of God, so the world is conceived in the thought of man. Divine images are immortal realities, begotten of the Mind which is God. The expressions of these images are merely reflections, not actualities; as such they have no value in themselves other than that the appearance of shadow *proves the actual presence of substance*. Ideas are essential to manifestation, and no matter how imperfect the reflection, the fact remains that the mental images in the Divine Mind are eternally perfect. The imperfection in the manifestation of an idea is due to one of two things: either there is a flaw in the mold in which the design is cast, or a defect in the reflector, neither of which incidents affects or detracts from the immaculate perfection of the original idea, intact in the Divine Mind. There is one sentiment that is possessed alike of man and beast, one sensibility that is common to all created beings, one feeling that makes all things kin; it is called Desire. This sensibility is the chief factor in the evolution of an idea; it is the impulse that draws the mental image (derived from the Divine Idea) into the mold, which is to give to it visible shape. In other words desire gives to an idea its first impetus towards visible manifestation. In the world of effect all

appearance of life, growth, development as the outcome of desire, all things of which the world can boast in art or science, received their first impulse towards visible manifestation from desire, a sentiment which may be likened to the birth process of mental conception. The universe is begotten of the desire of God.

Prayer is concentrated desire, or the essence of petition, and therefore prayer is the most potent force in the world of ideas. Prayer determines the shape that an image shall assume; the mechanical nature of prayer is such that it has the *power to correct the flaw in the mold* and the defect in the reflector, and greater still *to recast the model!* It is the mechanics of prayer that allays the fever of sin by reforming the sinner. It is thus by prayer that imperfection is corrected. The only force in the world that can change the shape of illness to the form of health is prayer. The electric chair may remove the victim of sin's ravages to another plane of consciousness; fear may hide her pallid face behind the mantle of virtue, sickness may wear the mask of death, but prayer alone can alter these shapes so that the victim of sin will put on the white robes of righteousness, the fearful will be redeemed from their fears, and the sick be made whole. Two things prayer cannot do; it cannot change the unchangeable, nor can it acquaint the Divine with aught of evil. God's work is done, and not even the prayer of praise can undo it. The Divine knows all that is. If He does not know sin, sickness,

and death, it is sufficient proof that these *illusions* do not exist other than as phenomena or sense illusions. If evil were known to God, it would be as real and as eternal as is Deity, and to pray to God to unmake that which He made would be a vain petition. Our redemption from sin and sickness lies in the fact that they are external to God's creation. They are the *seeming* absence of the harmony which is ever present, and therefore by prayer it is possible to see through those illusions into the realm of spirit, and by so doing to correct the errors of sense and thus elevate the body above the plane of sensual seeming. Prayer is a mental burning-glass which, by the art of concentration on the *real*, consumes whatever appears to be opposed to the manifestation of that reality. All that is, is the product of thought. Change the thought, and the product is changed. Since to think is to exist, thought and existence are one; therefore to change a mode of thinking modifies the whole of existence.

There are different ways of praying. The prayer that would *act on God* is vain. The prayer that acts upon the one who prays and enables him to realize within himself the power to effect the change he would demand of God, is the effectual prayer. It is an eternal truth that nothing lives but by the power of God; the powers that 'be are ordained by Him. Through prayer we ascend above the sensuous seeming to the realm of intelligence where we



apprehend the things of Spirit, and thus separating between the real and the apparent, we lose consciousness of illusion, and see afresh with the eyes of Spirit the things of God. Prayer conforms the nature of man to the character of God:

Efficacious prayer is the prayer which knows that God is the only power, which knowledge effaces the supposition that there is a power opposed to God. By prayer we ascend to the mount of the Revelation of Harmony as the real and eternal, and discover evanescent, everchanging in harmony as temporal and fleeting.<sup>1</sup> It has been said that every man having the ordinary use of his limbs is qualified to swim, but put a man who cannot swim into deep water and he will go down. The mere stroke—the movement of the limbs, is no mystery; but unless the swimmer has a full belief that such movements will produce the required results, he will sink. To be sure, swimming is a mechanical energy and praying is a subtler force, but the same principle governs alike in all that is force, and it is as true of praying as it is of swimming, that without a full belief the prayer will be vain.

Answered prayer is a petition that ascends from the soul of one who knows that he has already *received* from his Heavenly Parent the power to accomplish the thing desired, to be that which he desires to be. God cannot perform our tasks, nor should prayer be a means to that end; instead it should be an earnest desire for such an in-

<sup>1</sup> Evans, *Primitive Mind Cure*.

crease of spiritual understanding as will enable the one who prays to *declare* the works of God and not confound Infinite creation with finite perception. God is all. He cannot be more. He has done all; He can do no more. It is for us to realize this Divine omnipotence by refusing to believe in its opposite, impotence. God has given you dominion and power, and you must use that which you have before you ask for more.

In no way other than in our actions towards others can we attest our gratitude to God. One praiseworthy act has more value in making us God-like than a million professions. Man is the image of God, but only by concentrated desire and untiring effort will his life attest the dignity of his birthright. Sincere prayer is the most potent means by which man may accomplish his destiny which is to transcend humanity and manifest Divinity. For centuries unceasing prayer has poured from the throats of all nations. It has not been for lack of praying that the world is bathed in blood; the lack has been in the *quality* of the *prayers*. Asking God to make us Christlike when we refuse to express the Goodness with which God has endowed us is equally futile.

The first requirement of availing petition is honesty of endeavor. To ask God to do anything for us that we are unwilling to do for ourselves does not betray honesty. Instead it manifests laziness or ignorance, either of which quali-

ties render fruitless the petitions into which they enter.

What right have we to expect *God* to perform the tasks for which he has fitted *us*? Yet consciously or unconsciously we all do this. Is it just that God should correct our mistakes? Emphatically no, because God has given us a degree of understanding that makes error unnecessary. What we need is to employ that wisdom in order to rise above the habit of making mistakes.

The second condition of prayer is sincerity. Are we sincere when we ask for the measure we mete? Why not increase our measure first and pray afterwards? Prayer lacking in honesty and adequate sincerity is still-born. The quality of wisdom most to be admired in Solomon was that his only petition was for an increase of understanding. Solomon prayed knowing that he had received, for his prayer was the practical application of his God-given possibilities. Jesus did not ask God to raise his dead friend. Instead He Himself raised Lazarus. Jesus prayed the prayer of action, which is the only prayer that is worthy and acceptable, the only appeal that ascends to the throne of God.

Repentance is easier than reformation, but amendment is the only test of true contrition. Real repentance is manifested in the renunciation of sin. Sin can never be obliterated by any rite of state or church. To believe otherwise is to mistake the law of God. To be forgiven, sin must be abolished. It is not within the jurisdic-

tion of man to pardon sin. The only forgiveness for sin is the obliteration of the sense that would testify to the reality of an illusion, therefore "the soul"—sense—"that sinneth, *it* shall die." If it were not so, there would be no end to sin. To escape the delusion of sin, follow after that which is good. When temptation assails you, agree with her quickly that she is a temptress, and turn your back upon her. She has no power other than the power you give her by believing in her. There is no enticement possible to man that God has not given him the power to overcome. If it were true that man could cancel sin, the sinner would have only to ask forgiveness in order to be free to repeat the crime. This would place a premium on sin. The ability to do right is the only reward of righteousness. To be "present with the Lord" is to be absent from sin. Every consistent effort to rise above the senses places us higher up on the ladder of Spirit, but to reach the throne of God, we must be willing to forsake all for the Christ Truth.

There is no room in the heart that contains Christ for an illusion. Says the Master of prayer: "When ye pray, use not vain repetitions as the heathen do: for they think that they shall be heard for their much speaking," and, "The kingdom of God is not in word, but in power." To pray aright is to live rightly, which is the only proof we can give of the sincerity of our prayer. Holiness is the first and last requirement of acceptable prayer, and contentment

is essential to holiness. "Be content with such things as ye have ; for He hath said, I will never leave thee nor forsake thee." The overcoming of illusions is a painful performance, but remember that "Though he was the son of God, he learned obedience through the things that he suffered." "If *ye* endure chastening, God dealeth with *you* as with sons ; for what son is he whom the father chasteneth not ? But if ye be without chastisement (instruction) whereof all are partakers, then are ye bastards, and not sons. Furthermore, we have had fathers of our flesh who corrected us, and we gave them reverence. Shall we not much rather be in subjection unto the Father of spirits and life ? For they verily for a few days instructed us *after their own pleasure*, but He for our profit, that we might be partakers of His holiness. Now no chastening (instruction) seemeth to be joyous, but grievous ; nevertheless afterwards it yieldeth the peaceable fruits of righteousness unto them which are exercised thereby." "For our God is a consuming fire," to the illusions of sense. "Is any among you afflicted ? Let him pray. Is any sick among ye ? Let him call for the elders of the church ; and let them pray over him and the prayer of faith shall save the sick and the Lord shall raise him up. Pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much. Submit yourselves therefore to God. *Resist* the Devil, and he will flee from you, and the only devil there is, is spiritual ignorance.

"But thou, when thou prayest, enter into thy closet"<sup>1</sup> which is the chamber of imagery, the secret place of the Most High, the developing room of mind. Go into the innermost recess of your own being, which is the tabernacle of God. Shut the door on sensuous seeming. Lift up your heart to God. Proclaim the omnipresence of Infinity, and there will be no need to deny the finite. True prayer is affirmation not negation. Pray, remember that God knows no race, no creed; that He is your Father, even as He is the Father of all created Beings, and that He maketh His *reign* to fall on the just and the unjust, and therefore we must not ask for universal blessings for personal gratification. To do such a thing is to profane prayer, and to misunderstand God. Prayer is the soul's incense, and the fragrance which arises from the prayers of the righteous ascend to God, and behold, He giveth increase! To realize for a second the all inclusiveness of Mind, is to rise above the illusion of sense, and to "put on the new man," created in righteousness and true wholeness.

We will be honest in *serving* God, if we are honest in our profession of Him, for it is in deeds, not in words, that we attest our sincerity; even as it is in the understanding of our *unity with God*, not in a belief in the existence of God, that our infirmities are healed. "A man cannot serve two masters." To believe in the omnipotence of God is to realize the non-existence of

<sup>1</sup> Ezekiel 8:12.

that which is opposed to Goodness, and every spiritual gain is preceded by a loss of material dependence. The efficient prayer is the prayer of understanding. And "When ye pray, use not vain repetitions, for your Father knoweth what things ye have need of before ye ask Him; after the manner of spirit pray ye."

Principle of Being, Mind, which is the abode of ideas, sanctified is Thy image, and Thy reign is acknowledged. May Thy decree be understood as it is, perfect. Give us to-day understanding of our unity with Thee. Separate *us* from our *illusions* as we disassociate men from their unintentional errors, and bring us forth from the depth; make to flow from us malice, for Thine is the only reign and the only power to be accounted trustworthy. This is the Lord's prayer.

The science of prayer requires that the *giving* end must be equal to the receiving, otherwise stagnation will arise. When the fever of avarice sets in, the temple of God will become a market place, where honor is exchanged for gold, and righteousness is bartered for self-aggrandizement, and the chamber of imagery, "the house of prayer" will be made a "den of thieves."

The answer of prayer depends wholly upon the quality of the petitioner's faith in the possibility of obtaining that for which he prays. Faith is the motor of prayer. It is "the prayer of faith" which heals the sick and reforms the sinner, and it is the action of prayer, coupling the absolute faith that you already have with *that which you*

*desire to have* that gives the increase. The success of your demand is determined by the proportion of your faith. To desire goodness is the first step in the direction of righteousness, but to obtain *holiness* demands the concentrated effort of a lifetime, for we must make ready our chamber of imagery by casting out the illusions of sense, before the Christ will come and make Its abode there.

Blind belief in the potency of prayer has not the authority of the prayer of understanding. Belief is expelled from the prayer of understanding when knowledge takes its place. Belief is a word taken from the German and signifies merely a mental assent or a pleasure of mind. Therefore, belief is purely speculative and incapable of nothing more potent than to substitute one illusion for another. Belief acts like medicine, whose potency depends upon the patient's faith in its curative qualities, for drugs have no power other than that which is thrust upon them by the power of belief.

Understanding enriches prayer, and "by knowledge shall be the chambers (of imagery) be filled with all precious and pleasant riches" which are the infinite wealths of Mind. David said: "Through Thy precepts I get understanding—Give me understanding and I shall live—for understanding is Life." Belief would darken understanding, for it has no reality of existence. The prayer of knowledge is the healing prayer, and the channel through which God supplies all



human need. Righteousness is consistent prayer, and unselfishness is a worthy test of acceptable prayer.

To pray aright is to do the will of God from the heart. Simulation is fatal to effectual prayer. Therefore, He that giveth, let him do it with simplicity, He that sheweth mercy, with cheerfulness, "Be kindly affectioned one to another, patient in tribulation, Bless them that curse you. Rejoice with them that do rejoice, and weep with them that weep. Recompense to no man evil for evil," and if it be possible, as much as it lieth in *you*, live peaceably with all men. "Avenge not yourselves." This is the acceptable attitude of Prayer, and God Himself will answer the prayer of understanding.

## SELF-CONFIDENCE

*"If ye have the faith of a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place, and it shall obey you, and nothing shall be impossible unto you."—Matt. 18:20.*

CICERO says, "Confidence is that feeling by which the mind embarks in great and honorable courses with a sure hope and trust in itself." Self-confidence is the essence of all true achievements. He who has lost it has nothing more to lose, for without self-confidence a man is as spineless as a banana. If one could analyze the causes which make for so many of the failures in life, the lack of self-confidence would surely head the list.

Not only failures in business, but failures in every department of life are more or less attributable to this pernicious mental condition. As bacteriologists seek for antitoxins to offset every poison in the physical organism, we should do likewise in the realm of Thought. A foe to peace, such as lack of self-confidence undoubtedly is, should be met and mastered if there is ever to be real happiness in the world. When an actor

tells me that he loves his art, and that he never has any difficulty in memorizing the most difficult parts, or playing them at rehearsals, but always falls down when it comes to public performances, I am not astonished. Stage fright is a malady, and it is not confined to the first few months of a man's career, as some may imagine. All too frequently it is the unseen force which attends some actors all through life, making them appear mediocre, when in reality they should be magnificent.

Here is a woman with a rare voice who needs an opportunity to bring it before the public. Much time and money have been spent in its cultivation, and it ought now to be of some financial value. Managers are interviewed and appointments made, but when the fateful day arrives the woman with the glorious voice is in a state of collapse. If the appointment is not called off with some lame excuse on her part, it is kept in fear and trembling, and since fear and trembling are not helpful to the vocal organs, the trial is a dismal failure. The world is full of capable actors and singers whose abilities are crippled by a consciousness of fear that amounts to terror.

Lack of self-confidence, however, is not limited to actors and singers. A lawyer, whose written briefs display a most profound knowledge of jurisprudence, becomes a veritable infant when pleading a case before the bar. A shyster lawyer with a smattering of law, but with an abundance

of self-assertion, confuses the scholarly attorney to such an extent that the most important points are frequently lost sight of, to his subsequent chagrin and his client's detriment.

Here is a saintly character in the ministry whose written sermons are the source of inspiration to all who read them. Put him in the pulpit and he stammers and stutters. He has confidence in God, but not in himself. It is not that he is physically unfit, for in his study he recites his sermon in stentorian tones, but once in the pulpit, it is a different matter. He suffers from loss of memory, and the sound of his own voice appals him. He thinks he is shouting, when as a matter of fact, the people in rear pews cannot hear him, and wearying in their effort to do so, they not infrequently fall asleep. He has all the confidence in the world in the Truth embodied in his sermon, but he lacks self-confidence in his own ability to preach it. The consequence is that his well-written but poorly preached sermon is more of a narcotic than a cure.

Lack of self-confidence is not limited to men and women whose professions bring them most prominently before the public, for we find it killing the joy of those who live the most secluded lives. In fact, I am persuaded that countless thousands live secluded lives, not because of personal preference, but because of this particular form of unconscious cowardice. Lacking self-confidence, they not only lack initiative, but they dread to meet people.

One can understand an ill-clad, unlettered person hesitating to obtrude his personality into the society of the well-dressed and cultured, but how often those with every excellent qualification retire into the background of solitude! They crave human companionship and the appreciation of others, but they have no appreciation of themselves, and since the tendency of others is to appraise men at the value they place upon themselves, it is not to be wondered at that invitations are few and infrequent. Any coxcomb with a lot of self-confidence may be kept busy through his social engagements, while a really clever person without it is almost completely ostracized. Not all the loneliness in the world is due to lack of interest and hospitality on the part of others. While we are chiding society for not being interested in us, and perhaps harboring thoughts of jealousy because others are invited where we are not, it might be well for us to ask ourselves the reason. Is it because others are not interested in us on general principles? Is it because we are unconsciously uninteresting? A friend of mine is a veritable storehouse of knowledge, gained from many years of close companionship with the best literature; but one might as well expect a sphinx to tell a humorous anecdote as expect him to be interesting. He is shy, timid, and non-communicative. It is a pleasure to read his books, but to be with him for more than a few minutes at a time would be subjecting one's own stock of self-confidence to a severe strain.

His lack of self-confidence in the presence of others is painful not only to them, but to himself as well. It is not that he disdains his associates, as some think, that he is so uninteresting, but because he suffers from this all too common malady. He has confidence in his ability to write, but none in his ability to make himself entertaining.

A young man was offered the management of a certain department in a large concern. He had been with the company for years, and when the head of his department was promoted, he was chosen to take the place. He thought it over for a few days and then refused it on the ground that he did not think the men in the department would work as well for him as they did for the old manager. The firm had confidence in him, but he had none in himself. This is an exaggerated instance of what is taking place every day. Men exclude themselves from positions, and women shut themselves out of associations that would make for a fuller measure of joyful living, and all because of a lack of confidence in themselves which would make for a greater usefulness to humanity, as well as greater happiness to themselves.

We are told that timidity is as natural to some people as is the color of their eyes, and that there is no more cure for one than there is for the other. If this were true it would be lamentable; but it is not. Demosthenes, the greatest orator of all time, was a shrinking, timid youth, until he

heard an oration which quickened every emotion of his heart and thrilled every fiber of his being. At the close of the oration, he cried, "I, too, am an orator!" He was laughed at and ridiculed for his presumption until he hung his head in shame. Something in him, however, had been stirred and it would not let him rest. Despite great physical disadvantages and a voice which was most hard and displeasing, he went to work. He studied elocution under Satyrus, the noted actor of the day, and did not disdain to practice effects before the mirror. He improved his breathing by walking up hill, reciting as he went. He corrected an impediment in his tongue by speaking with a pebble in his mouth, and to give his voice the quality of far-reachingness, he declaimed by the sea in stormy weather. His first public oration, however, was a failure. He then shaved the hair off one side of his head so that he could neither visit his friends nor have them come to see him. For months he labored to perfect his art and to increase his confidence in himself. His next public appearance was a tremendous success, and from that time on he grew to be the greatest orator in Greece, and, indeed, the most eloquent speaker the world has ever known. With all the natural endowments of the orator; but with no self-confidence, Demosthenes would never have been heard of, but physically handicapped as he was, through self-confidence he became the model of all aspiring public speakers.

Let us bring this question down into the world of trade, and what do we find? Two men start out to sell the same line of goods. These goods are of such reliable character and of such staple necessity that it would seem as if, in the sales manager's language, they should "sell themselves," but they do not, for the simple reason that goods have no intelligence. One man succeeds, and the other fails. We say one man is a natural salesman, while the other is not, but when we push the inquiry further, we discover that the reason for the difference in the results is not in the merchandise, but in the men. It is not a muscular difference, but a mental one, for it is the difference between self-confidence and the lack of it.

While, like Demosthenes, a man can rise above his limitations by a supreme effort of the will, there is a better and an easier way, and this is pointed out in the Bible reading of the morning. (1 Sam. 17.) The triumph of David over Goliath is not the triumph of one man over another quite so much as it is the triumph of principles. When a man's self-confidence is based upon his conscious connection with God in all the affairs of his life, nothing can intimidate him. With such an ally, one can meet and overcome the most formidable obstacles. David was not fighting in his own strength, but in the strength of Him in Whom there is no fear and no failure. Self-confidence which leaves God out of the question is egotism and is doomed to disappointment.



When a man remembers that the unseen Guest at every table is God, and that the Silent Partner in every legitimate enterprise is the Holy Spirit, he becomes endowed with a self-confidence that nothing can destroy nor defeat. His strength is as the strength of ten. Experiences that would terrify without the spiritual self-confidence, become stepping-stones to greater things. Trials of faith are the growing pains of the soul teaching us, as they always do, that while we of ourselves can do nothing, through the Christ which worketh in us *we can do all things*.

To him who realizes his unity with God, the Wise man saith, "When thou liest down thou shalt not be afraid; yea thou shalt lie down, and thy sleep shall be sweet. Be not afraid of sudden fear, neither of the desolation of the wicked when it cometh. For the Lord shall be thy confidence, and shall keep thy foot from being taken. My confidence is in Him in whom I live and move and have my being."

## THE DIVINE MISSION

**T**HE life of Jesus was a perpetual demonstration of man's unity with God. He was the great Engineer of Spirit who built the first practical road leading from the world of Sense to the universe of Ideas. Jesus accomplished what other pioneers of Spirit had talked of as a remote possibility. He worked while others philosophized or slept. His life was a universal mission; He worked life's sum aright for others that they might learn the principle underlying the problem of existence, but he never relieved any one of the necessity of doing his own work. Nor did the Great Teacher free any of His scholars from a single responsibility. \*\*

Jesus proved His principles by His practices and established His divinity by His humanity. He vanquished the evidences of the senses, refuted hypocritical creed and Pharisaical laws, and established God as the only Cause, and Mind as the only Creator. A spring cannot transcend its origin, but, through the *transcension of matter*, Jesus proved that man originated in Spirit, thus reconciling humanity to divinity. Opposites are irreconcilable, but, by proving the omnipotence of God, the Christ Principle establishes the total absence of whatever seems opposed to the law

of Spirit. Jesus never acknowledged the existence of evil. He healed the sick and raised the dead by the simple art of realizing Good as the only reality. His life was His greatest rebuke to error. He came to do the will of His Father, and He spoke the truth regardless of His audience. His life was devoted to the perpetual vanquishment of the so-called codes of matter by the application of Spiritual Law.

His disciples brought the sick and the sinning to Him, and he *saw* them whole and free from sin by the realization of the *at-one-ment* of God and man. The more He ignored evil, the more the disciples of that phantom strove to rid themselves of His presence. He was "despised and rejected of men," but He prayed for His persecutors and loved His enemies. He knew that suffering preceded purification, that every material pang was a birth-throe in the travail of existence, a thralldom from which all must emerge here or hereafter. Only by the overcoming of belief in illusion do we transcend her imaginary realm.

Jesus never swerved from the path of righteousness, nor did He ever retrace a single step. He always seemed more close to the invisible than to the visible. To Him existence was a crucible in which the precious metal of His character was being prepared for its conscious union with Spirit, and He suffered from the commencement of His journey until its triumphant close. He learned through tribulation; for the more diffi-

cult the problem that lay before Him, the stronger became *His faith in Himself*, to meet every obstacle as its Master.

The mission of Jesus was to prove the divinity of man. The Great Teacher taught by practice as well as precept. Occasionally He worked out an example in life's sum for a student as a means of illustrating to His followers the principle He taught, but He never relieved any from the necessity of solving a similar problem alone with the principle of Being. Jesus raised Lazarus from the dead, but later Lazarus had to face the problem alone.

Jesus was a Man of Sorrows and acquainted with grief. He never spared one of His followers an experience necessary to his spiritual development. He knew that experience is the only reliable way of coming at the Truth,—the Truth by which He healed the sick, reformed the sinner, and raised the dead in substantiation of the principles He taught. Sorrow for wrongdoing is the first step towards amendment and the least difficult. To be effectual our repentance must be in proportion to our sin, and the only atonement for evil is the overcoming of the temptation to sin; this is accomplished by persistency in welldoing. The sinner alone can atone for his sin.

When Jesus said, "This is My blood which was shed for you," He was not speaking of the red fluid coursing through His veins. Instead He referred to His life, the life He was pour-

ing forth into the world as He went about His Father's business. Theology has sadly misinterpreted the teaching of the Judean Prince. The tale has been told so often that the blood of Jesus was shed for the remission of sins that those telling it have come to believe it. Yet it is an interpretation neither reasonable nor natural. Righteousness cannot atone for ungodliness. Though a million men should die to redeem one sinner, the sacrifice were made in vain. What affects one, affects all, but the one who transgresses must pay the debt of his transgression. To interpret the divine sacrifice as an atonement for the sins of transgressors is to turn the image of the cross into an effigy; believing that through the suffering of Jesus the penalty of their sin was remitted, men have gone on in a cycle of sinning and of being sorry. What a libel this teaching is on the mission of Jesus as well as an insult to the intelligence of men, for not even God could harmonize vice and virtue.

Error and Truth are irreconcilable. Jesus died to prove that men could transcend existence and put on divinity without passing through the transition called death. In other words, that death is not necessarily the medium to the end of resurrection. Jesus died that men might be raised from the illusion of sense through spiritual understanding rather than by death, through science instead of suffering; but the purpose of His life was hidden by its interpretation. The Master knew that a change of environment does not

constitute a change of mentality. "As the tree falleth so it lieth," and no matter where mortals go they take the enemy of self with them. "The sense that sinneth, it shall die" said the patriarchs, and they saw that it was so. It was a rigorous dispensation, having for its only recommendation the prevention of moral contagion. Then a new light was diffused, and theology pushed the pendulum to the other extreme. All men were saved from the consequence of their sins by the murder of an innocent man. All that men had to do was to repent. Jesus had done the rest. So great is the mystery of this illusion that to this day there are those who believe that the mission of Jesus had no larger meaning than to save the sinner from the effect of his sinning. This misinterpretation of His divine sacrifice was the cross under whose weight the Nazarene staggered on the way to Calvary. Jesus lived to the glory of God and the advancement of mankind. He gave His life to the service of humanity.

His substance He distributed among the poor. He was the Friend of sinners, and in all His busy life there is no record that He ever turned away an applicant for His bounty empty-handed. He wiped the tears from childish faces and He comforted the widows and the fatherless in their affliction. When He was maligned He opened not His mouth. When malediction was brought upon His goodness He did not complain. And what was His earthly reward? Despised and

rejected of men, He had borne the heat of a sin-sick world's heavy burden, and yet this Prince of the House of Judah "had not where to lay His head." In His last earthly vigil He was alone in a desert-garden—and yet not alone. All the demons of sense, all the phantoms of the brain were there to gibe and torment, to mock and to scorn the Man who was so soon to lay down His life in behalf of His friends. Forsaken by all, maligned and persecuted by those He had helped, deserted by those whom He had raised from the dead, yet in spite of all the testimony of the senses, Jesus never wavered in His allegiance to the Invisible Principle that men call God. He knew that God is All in All, a knowledge which filled every void in that lonely, yearning heart. The tears of His agony fell like dew upon the earth, but Jesus, seeing with the eyes of the Christ, looked through the stars and saw the throne of God, and Good as the only reality. Sense had been vanquished by science. The world's sharpest weapon had failed, and Jesus, delivered from the temptation of self-pity, had overcome evil.

Christ was crucified by creed. Two thieves were put to death with him, one on his right hand the other on his left. The people passing the scene of the royal murder, reviled the pain-intoxicated man saying,—“If Thou be the Son of God, come down from the cross.” The priests who envied the righteousness of the Son of Man, mocked Him. “He saved others, Himself He

cannot save." "He trusted God; *let God deliver Him*" said the priests, and the thieves on either side of the Son of God echoed the insults of these disguised politicians. But Jesus opened not His mouth. Suffering dignified His whole life. His crucifixion was the climax of the torture that characterized His career from its inception to its close. The agony of the crucifixion is beyond the concept of a less sensitive soul than was that of the Nazarene, but the more potent agony, the drop of gall in the bitter cup which Jesus drained to its dregs was the fact that His life's work had been misunderstood. The Christ was God not understood. The sun was setting on Jesus' worldly activity. He had been faithful unto the end. The consciousness partly liberated from the lacerated body was in the vestibule where the gold of humanity is exchanged for the pearl of divinity. Jesus was unconscious. He spoke in His delirium, and so great is the power of habit that, as was His wont when speaking to his followers, the words of David fell from his pain-parched lips. "My God, My God, why hast Thou forsaken Me?" There is a startling resemblance in the life of David and that of Jesus. Both men were gifted with the Spirit without measure. What could have been more natural than that Jesus, in the moment of physical oblivion that precedes the flight of the Spirit from its corporeal prison, should reiterate a phrase that fell from the lips of the *one man in*



*history whose character most resembled that of His own?*

It has been said that Jesus, coming in the flesh, partly partook of his mother's earthly condition, and that this accounts for his struggle in Gethsemane and on Calvary,<sup>1</sup> at the same time establishing Him as the Mediator between God and Man. A stream cannot surmount its source. If the mother of Jesus had been endowed with less spirituality than her divine Son she could not have conceived so perfect a prototype of Spirit as Jesus proved Himself by His life to be. Man in his spiritual essence is an idea of God, spiritual and perfect. Corporeality is an illusion or a mental phenomenon of which every effect is unreal and ephemeral. In the realm of Spirit, corporeality is unknown. In reality pain is an illusion.

Mortal existence may be likened to the night of eternal life, the night with its sleep in which strange images invade the mind; dreams with their pleasures and pains, their joys and sorrows, their loves and their hates, their bitter losses and trifling gains, are not real, but they seem so to the dreamer until he wakes. The illusion is as true as the imagination which contains it; therefore it is literally true that, while Jesus imaged Himself as playing a mortal rôle, He "was acquainted with grief," He recognized or consented to suffering. It was necessary that a guide should do so. Jesus was born of the Spirit and was the

<sup>1</sup> Eddy, *Science and Health*.

idea of Mind. He entered the labyrinth of matter as a surgeon enters into a critical operation, to kill or to cure the appearance. He was in the world of sense as a Pilgrim and a Stranger. If He had ever entertained the image of a possible separation between Mind and idea, it would have darkened His spiritual consciousness and thus prevented His perfect demonstration. A defective link would have weakened the whole chain of His life's work. The resurrection of Jesus was the climax resulting from a perfect life. If He had not met every problem of existence as its Master, He would have failed in life's final examination. That He won the prize of high calling is sufficient proof that He was unhampered by the illusion of mortal birth.

In the last analysis everything will be found to have had its origin in Spirit, and all humanity will be recognized as the manifestation of divinity, but while man continues to wander in a maze of sensual seeming, he will not prove himself the heir of Spirit, and, therefore, will deprive himself of his birthright. Spirit cannot descend to the myth of matter, and man cannot ascend to the actuality of Spirit until he leaves the labyrinth of sense.

"My God, My God, why hast Thou forsaken Me?" was the reiteration of the royal prophet's words, but they never betrayed a doubt in the mind of Jesus of His inseparable union with God, nor were they the evidence of human weakness. Spirit knows no lack of strength. Envy insti-

gated the crucifixion of Jesus. It has incited the priests to murder lesser disciples of Truth, for envy is the price of true superiority.

The cross was His apprehension of the world's misinterpretation of His mission. It will be the cross of all who attempt to live the Christ life. If the humanity of Jesus had not transcended itself and put on divinity before death, the Saviour could not have returned to the earth plane after His resurrection. Love is that Divine compassion which sacrifices itself for the salvation of others.

Man becomes Christ-like in the degree that he expresses the universality of Love without limit or partiality. Love is intelligent in its arrangements; it is wise in its adaptations. It is generous in its benefaction and gives according to needs instead of to merits, for Love leaveth judgment to God. Love is incorruptible. It is the substance of all that is beautiful, of all that makes delight, and Love is everywhere. It is in the air, that "sea of glass like unto crystal" in which we live and move. You hear Love's voice in the splashing fountains and singing brooks, aye in the moan of the sea, for Her voice is "as the sound of many waters." You feel Love's presence in the shady woods tremulous with newborn life. You see Love's soul in the color of the rose and sense her spirit in its fragrance. Love is in the sunshine and in the sanctity of the gloaming, for Love is God. Jesus Christ was the universal Lover. Love is unselfed. You may

desert Her and build a wall of self which is impenetrable to its rays, but when you take down the barriers you will find Love waiting to flood your consciousness, to claim you for its own. The kingdom of heaven will be established upon earth when humanity learns to love. Love is the universal solvent. The adamant of hate is dissolved by her quickening rays. Whom the Lord loveth, He instructs. Chastisements are proof of God's love, and in the shadow of affliction His presence is found. Nature is Love's minister. She never accumulates. She receives and in return gives a hundred-fold. The fault is not in nature that her progeny are unsheltered, unfed. Her storehouses were never locked until man turned the key. The law of compensation is inevitable. As ye sow so shall ye reap—here or hereafter. If you sow to the world you shall reap its whirlwind of lust, "and the world shall pass away and the lust thereof," but if you sow to the Spirit you will reap life everlasting.

Be not deceived; "if you were of the world it would love its own, but because ye are not of the world, therefore, the world hateth you. If they have persecuted me, they will also persecute you. They shall put you out of the synagogues, yea, the time cometh that whosoever killeth you will think that he doeth God service." "But stand fast and in nothing terrified by your adversaries, which is to them an evident token of perdition, but to you of the salvation of God."

When the priests saw Jesus on the cross they

thought they were rid of His selfless example which was so powerful a rebuke to their sensuality. The blindness of bigotry defeats her aim and therefore the priests did not see that in destroying the body of Jesus they were aiding Him to complete in triumph the great feat of spiritual engineering whereby the liberated prisoners of sense might wing their way to the realm of Spirit. Neither did they understand the law by which they professed to be governed, or they would have realized that "the wrath of man is made to praise God."

The transcension of existence is to the righteous man the commencement of the Spirit's free life. Jesus' death on the cross preserved from oblivion for all time the magnitude of His life, and magnified the might of His influence. His resurrection set the seal of God's approval on every act of His existence and proclaimed Him the manifestation of God. Jesus Christ taught the doctrine of non-resistance, well knowing that to oppose violence is to create war which is ruthless murder, always unwarrantable and never justifiable. Jesus supplanted violence with wisdom, and surely wisdom is better than weapons of war.

It was a doctrine of the Master that our bank account should be placed in heaven, in the bank of Divine Mind, "where neither moth nor rust doth corrupt, and where thieves do not break through nor steal"; where the supply is inexhaustible and the Banker is incorruptible.

Zeal is the corner-stone of sects, and zeal not

according to wisdom is savagery. The Pharisees represented the largest Jewish sect of Jesus' time. They feigned to be what they were not, and they concealed what they were. They took to themselves the credit of virtue which they did not possess, and they concealed the vices in which they indulged. The scribes represented the advocates of the letter of the Law. With characteristic honesty and with utter disregard of public opinion Jesus denounced their practices as hypocritical and warned His followers to observe and do according to their law but not after their works. He taught the Law of Love in contradistinction to the Mosaic code and told the priests and Pharisees that the despised public officials and adulterous women would enter into the consciousness of Spirit before they would. It was thus that He forever severed Himself from the approval of those in high places. Sects and personal opinions Jesus regarded as separate and apart from righteousness. He "knew what was in mortal man," and that, when severity of manners is assumed as a cloak to sensual indulgence, it is one of the worst prostitutions of religion. There was no room in the mind of Christ for creed.

The life of Jesus was so consumed with fidelity to His divine mission that He had no time for ceremony which is, as has been nobly said,

"Nothing else but place, degree, and form.  
Creating fear and awe in other men."

The Saviour proved that purity was not proof against calumny. This Man of Whom "the world was not worthy" was without spot or blemish. He bore the seal of God's approval, and yet He was denied and vilified. The greatest proofs of His divinity were accepted as manifestations of the devil. When Jesus healed the sick, His opponents *thought* He was possessed of a devil; when He raised the dead, the priests *knew* it to be so. And if a follower of the sinless Christ is found worthy to-day to emulate in part the divine example and set the captives of sense free, it is not unlikely that he will drain Christ's cup to its dregs.

Envy never changes her methods, and the followers of Christ will be baptized with the fire of calumny, but if, like Him, they endure unto the end, they will be saved.

Martyrs belong to every century, but perhaps never in the world's history was martyrdom so universally inflicted as in this age. The present century and the one just passed will figure in history as the age of the martyrology. Any one is a martyr who sacrifices his life to sustain a cause. Some are born martyrs; others are made martyrs by kings and emperors.

"For where the argument of intellect  
Is added unto evil will and power,  
No rampart can the people make against it."

Envy killed the Man-God; she will kill you if you are found worthy, and "some will say, how

are the dead raised up? And with what body do they come? Thou mindless one, that which thou soweth is not made alive except it die." It is sown a natural body; it is raised a spiritual body, and as we have borne the image of the earthly we shall also bear the image of the heavenly.

It is thus that death is swallowed up in victory. Martyrs are the progeny of principles, and fire, sword, and hunger combined cannot eliminate the influence of righteousness.

Envy not infrequently uses creed to "trample the good and exalt the depraved," and the higher one rises on the scale of the Spirit the more persistent and insidious becomes the attack of Envy. But be not weary in well doing, for when the sunshine of Truth evaporates the mist of illusion, you will see that your efforts have not been in vain. Every painful experience for Christ's sake is a flashlight that illumines the realization of your unity with God. Suffering precedes purification, and every pang is a birth-throe in the travail of existence from which thralldom we must emerge in order to enter the larger life. The highest proof that man can give of his at-onement with his Maker is in his love for humanity. Love is the great destroyer of all that does not bear the impress of Christ. Perfection is the most potent rebuke to impurity whether it be physical or mental. "And these signs shall follow them that believe, *they shall heal the sick.*" True religion can never be separated from Spiritual



healing any more than a fruitful tree can be separated from its latent quality of productiveness. Jesus insisted on physical healing by purely spiritual means, and He did not put a time limit on the divine command. He healed by preaching, and, in the proportion to the approach you make to the Christ standard of perfection, you will heal the sick, cast out sin, and bind up the broken-hearted. Jesus never depended upon material means. Nor did He use or recommend the use of drugs. Truth was the only remedy that He ever administered.

Man will continue to sin until he commences to pay the price of sin. Therefore suffering because of sinning is essential to the overcoming of the sinful sense. Prayer cannot amend sin. "God ordaineth that the debt be paid" by man because,

" 'Tis sin alone which doth disfranchise him,  
And render him unlike the Good Supreme."

Vices are like "smoke that vitiates" the divine rays, and sin must cease before "our number" will tally with the "Eternal Proposition." Sin does violence to man's real self and for God to pardon it would necessitate that Deity contradict Himself. There are no contradictions in the Divine Law, and the only reparation for sin is amendment. The sooner mortals realize this, the sooner they will stop the practice of sin and thus revoke themselves the penalty for sin. It

is by overcoming error that we prove its nothingness.

God does not forgive sin; neither does he punish it. Sin is its own executioner. The sun does not recognize darkness nor does Omnipresence recognize nothingness. Neither are those who are in darkness conscious of the light, nor is the dreamer conscious of the nothingness of the dream until he awakens from its thralldom. It is in the transcension of sin that its nothingness is proven, even as it is the ascension after death that proves the nothingness of death as opposed to life. Realities are eternal. Whatever appears to exist that is not real is merely a shadow which fades before the light of intelligence in the fashion that clouds are dispersed by atmospheric warmth. Evil is the appearance of something other than Deity, whereas nothing is true but Deity. Strictly speaking, if anything exists in any form whatever, even as evil, it could not be nothingness, for existence is something. Nothingness, therefore, may be likened to the effigy of something, and likewise sin to the effigy of goodness. Force is constructive energy, but if force is misdirected, it becomes destructive energy, proving that,

“Not each impression

Is good, albeit good may be the wax.”

The Eucharist is a beautiful symbol, but if, instead of the blood of the vine to commemorate

the death of Jesus, the priests had understood the sacrament of the Last Supper to be the commemoration of the life of Christ, the Eucharist would not only be beautiful as an emblem, but it would be a true figure of the *at-one-ment* of the human and the Divine. It would be the true bread "which cometh down from heaven," and the result on mankind would be reformative instead of commemorative.

Jesus translated his cross into a crown, He wept, and "weeping ripened that without which to God we cannot turn."

In the gloom of the tomb Jesus proved that,

"There is no other where  
Than in the Mind Divine, wherein is kindled  
The love that turns it, and the power it rains."

And this was the mission of Jesus and is the mission of all the sons of God,—the "whereunto ye are called."

## FAITH, HOPE, AND LOVE

**F**AITH is a conviction of the Truth. There are several kinds of faith; live faith, which is productive, and faith which is negative, and therefore non-productive. There is, too, an elected faith which is pure. It is this faith the attainment of which is the first step in the direction of salvation. God fashioned the world with it. It is the axis upon which the universe has revolved ever since its ordination as the spectacle of nature. Without faith the world would collapse. According to Paul, through faith we have access to God; we stand by faith; we walk by faith; we live by faith. "Now faith is the substance of things hoped for, the evidence of things not seen." "Through faith we understand that the worlds were framed by the word of God, so that things which are seen, were not made of things which do appear."

Faith is that act of the intellect by which we are conscious of the things which are not visible to the senses, the things which are spiritual and eternal. Faith is indispensable to life because it is the substance of life. Nothing could be accomplished from the winking of an eye to the rotation of the earth on its axis without faith. Faith, in truth, is an impregnable wall of defense

against error ; it is the only remedy for war which sets at naught law and truth ; it unwraps "the cloud of flesh" in which all mankind is enveloped and from "their senses their thick mist unfold," enabling the creation of God to appear. Jesus attributed the cures that He wrought to the faith of His patients. Peter healed the "man lame from his birth," and the cripple, "leaping up, stood and walked—praising God," and the people "were filled with wonder and amazement at that which had happened unto him," for the lame man was healed. The people wondered, and Peter, seeing their astonishment, said : "Ye men of Israel, why marvel ye at this ? Or why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk ? It is his faith which hath given him this perfect soundness in the presence of you all" ; his faith in truth as represented by the name of Jesus the Christ. Shakespeare says :

"Who would these fardles bear  
To grunt and sweat under a weary life,  
But that the dread of something after death,  
The undiscovered country, from whose bourne  
No traveler returns, puzzles the will,  
And makes us rather bear those ills we have,  
Than fly to others that we know not of."

But instead it is not the fear of other ills that unites mankind to life ; it is his faith in the continuity of *life* that enables him to endure the vi-

cissitudes of *existence*! It was not fear of other ills that held the apostles to life when "they were stoned, sawn asunder, slain with the sword" as they wandered "in deserts, and in dens, and in caves of the earth." They were destitute, afflicted, tortured, mocked, and scourged, as, sustained by faith, they suffered and endured while waiting a better resurrection. Men who, in support of their faith, submitted themselves to the inexpressible torture of being stretched upon a kind of trestle while one by one their bones were disjoined, and others who with their shoulders pinioned to earth, and their limbs raised in the air and the soles of their feet beaten till kindly death freed them from a world of "empty shadows, save in aspect only," and the liberated soul soared above the mist of pain.

Surely men who knew the pressure of such torments would not fear "ills" of which they knew not. It is not the fear of death "that makes cowards of us all"; instead it is lack of faith which causes "the native hue of resolution to lose the name of action." Lack of faith in righteousness is responsible for wrongdoing.

It is said that évery drop of blood that is shed calls forth a sea of tears; yet if one man had had faith in the fact that to God "belongeth vengeance and recompense," rivers of blood had been spared in these past three years. So it is that men must have more faith in peace to avert the horrors of war, more faith in life to avert death, and more faith in health to avoid sickness.

When you fan the air about you, fresh air immediately flows in to take the place of that just dissipated; in the same manner to drive away doubt admit warm currents of faith.

Faith is essential to success in any and every department of life. A man may have a gold mine hidden in his cornfield, but unless he has faith in its existence, he is deprived of the use of the gold. "It is only the finite that suffers," says Emerson; "the Infinite lies stretched in smiling repose," and as we increase our faith in our indissoluble connection with the Supreme Self, the finite will put on infinity and by so doing will cease to suffer. In India there is a tree which is called the sacred Banyan, and in Hindu symbolism it is the tree of life. The branches of this tree bend to the ground where they take root and form new stocks, till they cover many hundred feet in circumference. Every tree is a whole made up of innumerable parts, each of which is a likeness of the whole. Through each separate tree, the life of the whole circulates. It is thus with our relation to Christ. We are included in Him, and He abides in us. We shall prove this in proportion to our faith in the truth of this divine relationship.

The righteousness of Faith is sufficient to confirm us in the knowledge that we live and move and have our being in Christ. Faith in this verity not only saves our "soul" but it also saves our bodies from the ravages of disease.

Faith is the hub of the universe; it is the cause

of which Hope—which is the bread of life—is the idea. Without hope no man can live. Hope is to life what the sun is to its rays. When the noonday sun of withering anguish would consume our faith, hope is the precious dew that comes down from heaven and revives it. When we walk in the valley of the shadow or perhaps linger in its gloom, it is hope that sustains us through the gloaming; it is hope that rolls away the stone from the door of the tomb.

When the ravages of despair would snatch reason from a man it is hope that saves him from himself. Jesus fed on hope. It was the bread that came down from heaven and nourished Him in the gloom of His earthly betrayal. Hope was the infinite power that transmuted the ignominy of the crucifixion into a glorious resurrection. When the soul would “turn itself back to behold the past, which never yet a living person left,” it is hope that leads the soul back to its source in its search for truth. Lord Byron said that if it were not for hope the future would be in hell.

Hope, like a light set upon a rock, averts many a human shipwreck and directs mariners, who are lost in the fog of doubt, back to the right course. Dante has said that spiritual healing is wrought by “the living hope that places its efficacy in prayers to God.” Likewise, as the sunlight in the damp woods coaxes tender and beautiful plants out of the dark earth, so hope beguiles from the dark recesses of the mind golden talents



which would be hidden from anything less far-seeing than hope.

Hope is a mighty General, and her battles are won without loss of men, for she conquers by the force of right, rather than by strife. "Everywhere," says Heine, "that a great soul gives utterance to its thoughts, there is a Golgotha," and it may be well added that where a crucifixion has not taken place a savior has never been resurrected. It is the cross out of which the crown has been evolved, and he who would wear a crown of rejoicing cannot avoid bearing the cross.

Hope is expressed in Love, and Love is born of God. Therefore Love is eternal and indestructible. It is the only Creator, and it is the all of creation. It is the force that holds the earth on its axis; it is life's sun in its completion. Love is the most powerful thing in the world. It is in subjection to nothing; it is the ruler of the universe; it is the all in all of life. Love reigns in heaven and rules on earth. "Many waters cannot quench it, neither can the floods drown it. If a man would give all the substance of his house for Love, it would utterly be condemned." Love knows not station. It is found equally among the rich and the poor, the high and low, the learned and the ignorant. It is the gift of God to all humanity. It is the expression of which hope is the idea, and of which faith is the cause. To pervert one's sense of Love is to do violence to the Highest. To misdirect the

application of one's sense of Love is to charge God with caprice, cruelty and jealousy—for God is Love. Love, therefore, is unchangeable and incorruptible.

Men may mistake passion for love and commit in its name atrocious deeds and frightful crimes, and then charge the account to Love, but Love enthroned in the eternal heaven of unity is too pure to behold iniquity and thus it is never conscious of anything outside of its own purity. Love is life, and Love is death. These seeming opposites are in reality one and the same, for, in its ultimate meaning, love is death, and in its last analysis it is life. The greater love lays down its life for its friend. Love, then, is the highest form of humanity, and humanity dies unto its human form to take up its substance in Spirit. "Perfect love casteth out fear," and death robbed of fear is seen to be life. "Love is of God, and every one that loveth is born of God and knoweth God. He that loveth not, knoweth not God; for God is love." Beloved, if God so loved us, we must love one another. If any man say "I love God," and he hateth his brother, he is a liar." That he who loveth God must love his brother is the law of Christ, who is God. We are told that "they (the disciples) loved not their lives unto the death," and the explanation to this verse is found in Luke's version, where Jesus, talking of Himself, tells the people of His approaching death and says: "If any man will come after me, let him deny himself, and take up his cross daily

and follow me. For whosoever will save his life shall lose it: but whosoever shall lose his life for my sake, the same shall find it." Those who "loved not their lives unto death" were those who voluntarily exposed themselves to death rather than deny their faith in God as the only reality. Hence it is in death that the humanity of love is transmuted to its primal divinity. Vain thoughts about Love do not affect Love, nor do they concern this divine substance which "covereth all sins." But they seriously affect man, inasmuch as by following the shadow of lust he loses the substance of Love.

When men say that they wage war for love of country, they deceive themselves, for they have mistaken the lust of possession for the love of country. When a man mistakes a passion, jealous or otherwise, for love, he has mistaken a shade for sunlight. Love knows neither passion nor lust and Love can never be defined as anything more or less than Love.

The world talks of love, but it does not understand it, and therefore it is denied its inheritance, the reign of peace. Love is life; therefore to know love, we must live it, in no other way can we understand it. The love of righteousness excludes the love of wrongdoing as certainly as "one poison doth exclude by kind another's force."

When Jesus and those of his disciples who understood him laid down their lives, and their tormentors ridiculed them while they were cru-

cifying these great lovers of humanity, neither Jesus nor His disciples asked why fire from heaven did not descend and kill these persecutors, or why "to swallow" these "the earth did not cleave asunder." Instead they realized that the hearts of their tormentors "were fertile land, although unwrought by love," and that verily they knew not what they did. It is thus that "every bondman bears in his own hand the power to cancel his captivity," for Love is the universal liberator.

Love is the essence of life, and therefore we do not live until we love. We talk of love, not realizing of what we are talking; "believing that they speak the truth, and not believing" in that which is true, namely Love. Therein lies their "sin and shame." We are starving for love with love all about us; "blind covetousness has cast its spell upon us and has made us like unto a little child who drives off its nurse and dies of hunger."

Light is Love. We live and move and have our being in Love, and its divine light "so penetrates the universe according to its merit that naught can be an obstacle against it." Not sleeping, we nevertheless dream that there is a dearth of Love on earth, when Love is Life, and the earth is teeming with life, but having eyes we see not. Your Lord, your Christ, your God of Gods is Love. Love is the "spirit divine which in the way of going up, directs us without asking." Love is the divine healer and the universal par-

doner of all that is unlike good, for the love of right causes mankind to forsake sin.

Tears are Love's pearls, and sorrow is her crown; by the tears of sincere repentance the sinner is washed "so white, no snow unto that limit doth attain." Hate is powerless in Love's presence, and the "inward vultures of avarice and greed" forsake their prey and flee at Love's approach.

## CREATION

To create  
Is greater than created to destroy.  
Who can impair thee, mighty King, or bound  
Thy empire? Easily the proud attempt  
Of spirits apostate and their counsels vain  
Thou hast repelled, while impiously they thought  
Thee to diminish, and from thee withdraw  
The number of thy worshippers. Who seeks  
To lessen thee, against his purpose serves  
To manifest the more thy might: his evil  
Thou usest, and from thence creat'st more good.  
Witness this new-made world, another heaven  
From Heaven-gate not far, founded in view  
On the clear hyaline, the glassy sea;  
Of amplitude almost immense, with stars  
Numerous, and every star perhaps a world  
Of destined habitation; but thou know'st  
Their seasons: among these the seat of men,  
Earth with her mother ocean circumfused,  
Their pleasant dwelling place. Thrice happy men,  
And sons of men, whom God hath thus advanced,  
Created in his image, there to dwell  
And worship him and in reward to rule  
Over his works on earth, in sea, or air,  
And multiply a race of worshippers

Holy and just ; thrice happy if they knew  
 Their happiness, and persevere upright !

—MILTON.

*"What a piece of worke is Man! How Noble in Reason? How infinite in faculty? In forme and moving? How express and admirable? In Action how like an Angel? In Apprehension how like a God? The beauty of the world, the paragon of Animals."*—SHAKESPEARE.

**I**N the beginning was Mind. The universe came into Being. Nothing can come from nothing. The universe was made out of the substance "which is substance in itself"—the substance of Mind. Out of Mind the heavens unfolded, the Intelligence appeared in the form of light. The light was unconscious of the darkness even as intelligence is unconscious of ignorance. This unconsciousness was the firmament which separated the ocean of intelligence from the sea of ignorance which "divides the waters from the waters." "Nature does not grow alone, but as her temple waxes, the inward service of the mind and soul grow withal" and clothes with form the idea which emanates from Mind. With the creation of form a shadow appeared on the deep. It was the shape of earth which is the natural shadow of the spiritual substance. Enlightenment unites the shadow with substance.

Shape was gathered together in one place, and shadow as "dry land" appeared. As the ideas

of Mind unfolded they appeared as vegetation. The earth conceived and brought forth grass and herbs yielding seed and trees yielding fruit whose seed was the idea. Two "great lights" now emerge: the sun to rule the day and the lesser to "silently shine during the night over the profound sleep of unconscious nature." Out of apparent darkness and chaos, but in reality out of Mind, the world rolled into light.

And the world was fruitful and multiplied the forms with which to personate the divine individualities of Mind.

Æons passed. And then out of the whole rational scheme of things a fuller expression of Mind emerged "whose seed is in itself upon the earth," but whose identity is hid with Christ in God. This is man who is destined to be God-like, when the outer will becomes as the inner.

Again æons passed. We see "like those who have imperfect sight, the things that distant are from us," and consequently no one yet has seen Man and yet what has been seen of that which he has achieved in his own realm has been sufficient proof of his potential divinity. Notwithstanding that as yet he has not come into his inheritance, man has within himself the germ of a God to be, and although,

"Silent and weeping, coming at the pace  
Which in this world the Litanies assume"

he yet is coming into his own.

So far man's progression has been hampered



by the ignorance which has caused him to look without for that which he can find only within the recesses of his own being. Men have ever dyed their robes red in the blood of their fellows instead of washing them white in the river of Spirit. Unconsciously to himself, Man wills to be like God. Dante says:

"The greatest gift that in his largeness God  
Creating made, and unto his own goodness  
Nearest conformed, and that which he doth prize  
Most highly, is the freedom of the will,  
Wherewith the creatures of intelligence  
Both all and only were and are endowed."

In that man wills to be like God and in that,

"Will is never quenched unless it will,  
But operates as nature doth in fire,  
If violence a thousand times distort, by  
The force of will man is destined,  
That essence to behold, wherein is seen  
How God and our own nature were united."

But until man unites his will to the will that is divine, necessarily his progression will be accomplished through the fire of suffering rather than by the divine art of enlightenment. "Cord never shot an arrow from itself," nor did man come into being by his own volition; he is a design in the divine project of which God is the Author, the expression of the highest idea in the Divine Mind.

"So from its Lord did the triform effect  
Pay forth into its being all together  
Without discrimination of beginning."

Hence man was "born, not of the blood, nor of the will of the flesh, nor of the will of man, but of God," and therefore by right of birth he is heir to the whole estate of the Divine Mind.

"All things whatever they be,  
Have order among themselves, and this is form  
That makes the universe resemble God,"

in that God is the unity of which His ideas are the multiplicity. From Mind, Idea, and "form commingled and conjoined" came perfect being without defect. Thus man is Being, immortal and eternal.

Every diversity of operation which nature mirrors has its eternal unity in the Mind which is God, and every attribute of nature is ordained of Spirit to assist in the divine scheme of creation; it extends from Man who is "a little lower than God," even to the wandering winds and wanton breeze, the least of things which under the guidance of intelligence, bear seeds of trees across sea and continent on their ethereal wings, in their invisible ministry on behalf of divine unfoldment. The evolution of man from Mind is no more mysterious than the unfoldment of a flower from a seed. Man is the completion of God; a rose is the completion of the seed. Watch

the evolution of a rose, how it appears as a tiny bud, from which spring those petals of exquisite loveliness, nestled mid leaves of delicate green, and each leaf veined in palest gold. It is the soul of color, and its spirit exhales rare perfume. A rose is a symbol of marvelous unity in an inexpressible variety of exquisite manifestations. If you understand the evolution of the rose, you will understand the "birth" of the universe. They are designed by the same Mind and are fashioned of the same substance, in a like mold, which man has called nature, and which is the matrix of shape, the shadow of form. Perhaps you do not understand this, but you will if you will "apply your measure, *not* to the appearance," but to the reality of substance which is God.

Nature is not a creator; instead she is the auxiliary of Spirit and clothes ideas with shape that they may be apprehended by reason. When intelligence takes the place of reason, she discloses the form of the idea which is hidden from reason who, because of her short sight, cannot "traverse the illimitable way." And man, who is guided alone by reason with his mind fixed on earthly things, "pluck'st darkness from the very light" and believes the world to be made of matter instead of framed by the word of God. It is intelligence that assures us "that things which are seen were not made of things which do appear." Says Dante, "Thou makest thyself so dull with false imagining, that thou seest not what thou wouldst see if thou hadst

shaken it off." To conceive of the trinity as three *persons* in one, instead of a *threefold expression* of one Divine Substance, is to imagine a monster and so deprive ourselves of the use of a vital Truth which is indispensable to the realization of Spirit as ever present and omnipotent. Likewise to associate Spirit with formlessness is a grave error. Formlessness would indicate the absence of qualities, and that which has no qualities is not anything. The soul could not exist apart from form, and in the exact proportion that we throw off the shape of materiality we are seen to be clothed in the form of spirituality.

Man is the image of God, in that he is a Spirit, and he is like God in that he is individual; he is the individual microcosm in which the universal whole is mirrored. The universe is unchangeable, but Truth is sifting out thought from a finite to an infinite conception of that which constitutes the universe as a manifestation of God. Goethe's dying request is being answered, and the earnest seeker for Truth is receiving constantly "more light" and clearer light, the light which is changing the chaos of mythical hypothesis concerning creation into the order of divine unfoldment.

The manufacture of many gods, which was the first tacit acknowledgment of man's lack of faith in his own ability, gave rise to a belief in gods conceived in man's inefficiency and brought forth in his imagination. Man's mistake in looking

outside of his own divinity for that which could only be found in the wealth of his own being, gave rise to the theory of the "Fall of man." Man fell from his divine possibility in devising gods many, none of which gods man was able to endow with the intelligence of their maker.

Enlightenment has enthroned man as the tabernacle of the Holy Ghost which is the very God, in that it is the whole manifestation of the Principle, Idea and Expression which is God. It is because of this, then, that no one can say that man is God but by this complete understanding of the triune nature of the attributes of God coming to fruition in man, who may be likened to the tree of which God is the seed.

To seek aid of the finite in trying to fathom infinity is like dissecting a seed to discover the nature of the fruit. Eye has not discerned Spirit nor hath ear heard His voice. But "when the *mind* of man, a wanderer more from the flesh, and less by thought imprisoned, almost prophetic in its vision is," it hears that voice like "the sound of many waters," and the intellect reposing in the Truth sees the "countenance as the sun shining in its strength," symbolizing the brightness of Truth.

The substance of Spirit may not be measured in the mold of matter, nor substance found in its shadow, nor yet man in corporeality, for man represents divinity. Spiritual sense is the medium by which man discerns the form of God to be in "that motion which keeps quiet the cen-

ter, and all the rest about it moves, from hence begins as from its starting point—the love that turns it, and the power it rains.”

Man, by nature of his individuality, can never be absorbed in the Infinite and thus lose his identity. Man is the expression of every attribute of divinity, and what God is, man may become. To make ourselves unto the likeness of God, however, we must first have a perfect image of God. To be present with the Lord is to be absent from the body. By wrong thinking we have made the body the hostelry of grief. To redeem it we must assume our spiritual control over it and think only such thoughts as will reconstruct it in its original likeness to the temple of the Holy Ghost. Fix your eyes on the verities of being, soar as a bird to your mountain of Spirit, and when you return to your earthly tabernacle let it be as the swallow returns to her old haunts, to reconstruct and beautify, that she may consecrate them anew to the service of her highest instincts. Use your body to the glory of Spirit, for in no other way can you keep it “wholly acceptable unto God” which is your reasonable service. Put off mortality by putting on spiritual wisdom which is immortality. Live in your body but do not vegetate in it. It is a temple of usefulness, not a vault for storing unexpressed divine faculties. If your progress heavenward is made at a snail’s pace, refrain from discouragement, “for mortal man, by passages diverse, uprise the world’s

lamp." "Seek first the kingdom"; everything else will seek you.

"Unto the virtue

Apply thy measure, not to the appearance,  
Thou wilt behold a marvelous agreement,  
Of more to greater, and of less to smaller,  
In every heaven with its intelligence."

There is often more incentive toward spiritual development in the shadow of affliction than in the wraith of fame. Crowns are blood-stained and scepters are bought with human lives.

We may lose the field occasionally, but the knowledge of our divinity should never permit us to lose our hearts in the marsh of discouragement. Jesus corrected by example and refrained from faultfinding, a method which acts more as an irritant than a curative policy. Like a mortal wound, the more it is treated and probed, the more it hurts; and it is so with faultfinding. It accomplishes little less than to hurt and afflict the victim to whom it is applied. It has well been said that he who corrects "every fault he spieth and judgeth all alike, doth all amiss: for faults are greater thought or less, as is the person's self that doth transgress," and perhaps the habit of faultfinding is a greater evil than that which calls it forth. Correction does not require that its object be harassed. The true method of eduction is by constant example. To destroy the orthodox devil and supply another bugbear

to haunt the place heretofore dedicated to the devil's worship is to chase out a chimera and breed a tyrant in his stead. Fear of any sort is fatal to health, and fear has no place in God's kingdom. All that is, is fashioned out of the substance of Love, and fear has no place in Love. Therefore perfect Love casts out fear.

The loss of a personal love often widens one's vision and increases his capacity to love and labor universally. The destiny of man demands dominion on his part and not subjection. To depend for happiness upon any earthly condition or any earthly love, demands the removal of both, in order that their place may be filled with that love of God which never disappoints. The only things we are permitted to keep in this life are those we can enjoy in God. These we may never lose, because if a mist of sense should descend and separate them from our vision for a time we should still know that they are hid with Christ in God, from whence they shall again appear as the sun appears when the cloud has passed.

There is nothing other than Mind, and nothing can be lost in God. If those whom we have loved and in whom we have confided, turn from us in the hour of our need or betray our confidences, it will be God's opportunity to fill the place of these shadows with His divine presence. If you are betrayed, you are simply carrying a part of Christ's cross. He carried the full weight. Remember that all the works of man's hands may,



aye, *will* come to naught, but the ideas of God are eternal and not one of these will ever be moved from the Divine Mind, in whom man reposes co-existent and eternal with His Maker.

## DIVINE MIND AND ITS IDEA

*"The first Adam was made a living soul, and the last Adam was made a quickening spirit."—  
1 Cor. 15:45.*

**I**F, "The greatest study of mankind is Man," as one has declared, then we should see to it that if we study man at all, we study him scientifically. The misconception of God and the misunderstanding of man are said to be the two greatest obstacles in the way of human progress along the lines of Truth. So long as man believes in a personal or anthropomorphic God who distributes favors to some and punishes others at will; a God that can be reasoned with, persuaded, flattered, and pacified by ignorant men, just so long will there be no real progress.

With such a misconception of God, one's mind cannot expand to the comprehension of the Infinitude of the Holy Spirit, for so long as this misconception endures, the individual is kept within the confines of his own spiritual ignorance. If such a person refrains from wrongdoing, or denies himself a worldly pleasure, it is not from any great spiritual affection or innate love of God—rather it is because he consciously or unconsciously expects a reward for his so-

called sacrifice, or because he fears that ghost of theology, "the wrath of God," and such fears make him a coward or cringing sycophant. To know God *aright* is not only Life eternal, but it is present peace and conscious security. To know God aright is to know that He is not what He has most often been represented to be. The natural man, reasoning from a premise that is purely material, cannot know God. He "receiveth not the things of the spirit of God: for they are foolishness unto him, neither can he know them for they are spiritually discerned."

To understand the Mind which is God, we must have that mind in us "which was also in Christ Jesus." Not worldly wisdom, but spiritual understanding is the key to the kingdom of God with all that it includes. It requires the mind of the Master to interpret the mission of the Master. Jesus came not so much to *die* for humanity as to *live a life* in such conformity to Divine Principle that "all men through Him might believe" in the Divinity of man made in the "image and likeness of God."

God can only be known spiritually through Divine Intuition. When Simon perceived the Christ in Jesus, the Master said to the disciple, "Flesh and blood (mere intellect) hath not revealed this (Truth) unto thee, but my Father which is in Heaven." The inner voice of Divine Wisdom itself must reveal to us the true nature of man, otherwise it is not revealed. Carlyle tells us that, "to the eye of vulgar logic (worldly

opinion) man is an omnivorous biped, but to the eye of Pure Reason (Divine Science) man is an apparition"—an idea in the mind of God. To know God aright is to know man aright, for one is the exact representation of the other. The Light which enlighteneth every man that cometh into the world is darkness to the natural or undeveloped man, and that which is light to such a man is darkness to the spiritual man. Matter, or materiality, is darkness or shadow to the spiritual man, yet how plainly the natural man sees and reaches out for both!

Spirit, and Soul, and Mind are Light and Substance to the eyes which see, yet how few perceive this Trinity in Unity. If you speak the Truth of Being to such as these it is "words, just words." Truth dawns upon human consciousness by degrees, and therefore we must be patient both with ourselves and others in the Grand Quest, which after all, is the search of the Soul for the Reality of itself. "Man attains to the Image of God just in proportion to his comprehension of God, for man is *that* which he *knows* and *knows* only that which he *is*."

"The terms used to express God denote both sexes, and where only one sex is designated, it is not because the other is wanting, but because it is latent." It is written in the Book of Genesis, "*God* (not Lord God) created man in his own image, male and female." Great is the mystery of godliness (Godlikeness), the mystery, which from generation to generation has been

hidden from the wise and the prudent by their own conceit, and revealed unto babes, because they were willing to become as "little children." The mystery of godliness is explained when man perceives himself to be the image of "The One Altogether Lovely," the Father—Mother God, who is neither masculine nor feminine: neither he nor she, as separate manifestation of sex, but one who is both Masculine and Feminine in the One Indivisible Individuality which is Principle, and One Changeless Principle which is Divine Individuality. As the dual nature of the masculine and feminine qualities goes to make up the Godhead, so the combination of male and female in one individuality (as aspects of the Divine Likeness), make for the Perfect Man through spiritual illumination.

In order to understand what it means to be the "image and likeness of God," we must ascend from the animal plane on which men function as separate sex expressions. To become *really* spiritual and to attain to the fulness of stature of manhood in Christ Jesus, we must rise above the flesh and fleshly attractions. To overcome ignorance on any plane is real progress. How much more so must it be on the plane of the highest! He who attains to this effulgent illumination of Spirit comes into possession of that peace which the world can neither give nor understand. As the mind ripens under the beneficent rays of the Central Sun of the Spiritual world, it bursts forth into the flower and fruit

of a life attained to God. Then it is that a man enters into the possession of his birthright of dominion, for is it not written of man the Spiritual, "Let us (Masculine and Feminine in One) make Man in our image and likeness; and let them have *dominion* over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth"?

The personal pronouns "us" and "our" in the above text are not to be understood as implying plurality of Gods, but duality of Nature. When this duality of Nature is understood as having as much reference to the *image* of God as it has to Deity Itself, we shall understand what Paul meant in that mystical statement in Galatians 3: 28: "there is neither Jew nor Greek, there is neither bond nor free, there is neither *male* nor *female*, for ye are all one in Christ Jesus." If, as Edwin Markham says, "God has harmonized the universe, and has left it to man to harmonize the world," the sooner man assumes his responsibility the better. It must be remembered, however, that this does not refer to the carnal man who cannot harmonize his own thoughts or his own environment. He who is to harmonize the world through the power of the Holy Spirit must be one who has been born again. This New Birth is not physical, but metaphysical. It is the birth in the mind of the New Idea of Creation by which man becomes a New Creature. If, in the past, man's conception of creation was mate-

rial, and of himself as the offspring of material and fleshly attraction, in the light of the New Idea, he must now see that Creation is purely spiritual, and that he is the Divine Image in the Mind of God, and not a physical personality born of carnality. This statement of Truth may sound foolish to the natural or carnal man; but the belief that Man is physical and subject to physical laws is just as foolish to the spiritual man, even as, "The wisdom of this world is foolishness unto God." The natural man judges after the outer, or the body; the spiritual man judges after the inner, or the spiritual. Judging from the outer, or the plane of matter, "Man is a body composed of four elements." But this is not Man, nor any necessary part of his *real* existence.

In the South Kensington Museum of London, there is one exhibition which has an equal interest to all classes of visitors. It is a human body resolved into its original elements. There they are, all tied up in packages, or corked up in bottles. There are so many gallons of water, for three-fourths of the animal body consists of that element—the same that falls in rain, or is frozen in snow. It comes from the physical world, and is perpetually returning to it. There is so much chloride of sodium, or common salt. But this is not man any more than the salt on our tables is man. There is so much carbonate of lime, or marble. Yet this is not man any more than the marble slab we place at the head of a grave.

Thus it is the same of the iron, of the mineral phosphates, and of all the solid and gaseous elements. These are the component elements of man as the carnal man knows him. The body is not man any more than a bear is a man, notwithstanding the fact that the body of man and the body of the bear are composed of the same identical elements. If to look away from the body is to be present with the Lord, as St. Paul declares, then to understand man from the highest point of view, we must forget the composite and ever-changing exterior, if we would find the interior "I am," which after all is the Real Man, or the "Christ in us which is the hope of glory."

When the Christ Man, or the Spiritual Ego is discovered, the individual becomes possessed of an hitherto unknown faculty. He becomes endowed with strength from on high. The twice-born man *knows* that there are bodies celestial as well as bodies terrestrial, and he knows that the real or celestial body is as free from sin and sickness as the terrestrial seems subject to it. The man who is born again rises out of the region of mental illusions where discord and sickness have their only abiding place, into that higher state of spiritualized consciousness where there is no evil and no error,—aye, where these are impossible. To "cross the river of Jordan" is not to die, but to leave the material for the spiritual, and so add life to life.

All discord and disease come from a false opinion concerning man. If we would know



what his possibilities are, it is necessary that we should know what man really is. To emancipate ourselves and others from discord and disease, we must overcome what John the Divine calls "the pride of life." Physical vanity and spiritual vanity go hand in hand, and there can be no real growth until we obliterate our false conceptions and form the true idea of ourselves as the sons and daughters of the Living God. This is the dawn of a new day. Old things will pass away, and all things shall become new. In our inmost and real selves we are now one with the Father. We are not subject to material laws, and the knowledge of this fact makes us superior to these so-called laws. Man is *not* of the earth earthy. He is not mortal, for in him is the seed of immortality. The Christ is the only reality of man, and this is always harmonious. The man that I am in Christ is the same yesterday, to-day and forever. Neither height nor depth, nor things present nor things to come can separate the Real Man from his Maker. To be conscious of this is to be conscious of health, for the health of every man is God. When a man, suffering from disease, sees through the glimmering light of the supreme knowledge that the body is not the Self, but is the most unreal thing in human nature, and that his seeming disease is outside his Immortal Self, it is like returning light to the blind, or like the first break of day after the long Arctic night.

In that Eternal Light which is God, we behold man as the Changeless Expression of Divine

Mind. Because God lives, we live also. Because God is free from disease, we know that perfect health is ours. We are saved by grace, and grace is nothing if it is not the knowledge of Truth. When man, with his inner vision, perceives this Truth, then can he say with Jesus, "I and my Father are one." To feel a sense of our oneness with God we must believe that He *is*, and believing that He *is*, we shall know that we *are*. Then when we know *what He is*, we shall know *what we are* as His offspring. This is the beginning of wisdom. "There is a spirit in Man," and this "Silver Cord" is the connecting link between the Universal Divine Mind and Its Indestructible Idea. If the first man of which we are conscious, is of the earth earthy, the second Man which Truth reveals, is the Lord of heaven, and this is the man which should claim our attention. The inhabitant of Zion shall not say, "I am sick," for he is that one who has discovered the incorruptible Christ as his Real Self. When man "comes to himself," as did the prodigal of old, then shall the prophecy be fulfilled, which reads, "The ransomed of the Lord return (go back to Truth) and come with singing unto Zion (the city of Knowledge). Everlasting joy shall be upon their heads; they shall obtain gladness and joy, and sorrow and sighing shall flee away." Isaiah 35:10.

## SPIRITUAL HEALING

"Alive I fell among my fellows slain,  
Yet wounded so that each one thought me dead.  
But when I opened first my eyes again  
Night's curtain black upon the earth was spread  
And through the darkness to my feeble sight  
Appeared the twinkling of a slender light.  
My wounds began to smart, my hurts to ache ;  
Two men appear  
With each a lamp in hand, who said 'O son  
In that dear Lord who helps his servants, trust,  
Who, ere they ask, grants all things to the just.'  
This said, they mumbled hymns and psalms and  
holy things,  
Which I could neither hear, nor understand :  
'Arise,' quoth they ; with that, as I had wings,  
All whole and sound I leaped up from the land.  
O miracle, sweet, gentle, strange and true !  
My limbs new strength received and vigor new."  
—TASSO.

**T**HE Church at Jerusalem was in the throes of a great persecution, in consequence of which the Christians, with the exception of the Apostles, were scattered throughout the regions of Judea and Samaria. Saul, at the height of his fame as a persecutor of the Christians, was

"making havoc of the Church." He had made himself custodian of the garments of those who had stoned Stephen to death; in fact, Saul was really more responsible for that martyrdom than if he had thrown the stones. Scarcely a day passed that he did not enter the houses of the Christians to drag forth both men and women that he might commit them to prison.

Philip was in the city of Samaria preaching the gospel and simultaneously healing the sick, "and many taken with palsies, and they that were lame were healed, and there was great joy in that city." But there was a certain man called Simon who, by spectacular advertising, had gathered to himself a credulous following, people who had mistaken sorcery for the power of God. Accordingly at the advent of Philip, who spoke "with signs following," the disciples of the sorcerer abandoned phenomena for reality and became followers of Philip's doctrine. Simon, seeing himself deserted by his followers and unwilling to remain alone, feigned conversion to the doctrine of Philip, was baptized, and continued with the Apostle, wondering as he beheld the miracles. In the first century of Christianity it was customary to administer confirmation immediately after baptism, but Philip, being a layman instead of a bishop of the Church, was unable to confer this sacrament. Therefore, when the disciples of Jerusalem heard of the success of his ministry, they sent Peter and John to Samaria to receive the new converts into the shelter

of the church. And when Simon saw that, through the laying on of the bishop's hands, or through the receiving of the sacraments, which meant little less than their passport to martyrdom, they received the Holy Ghost or a fuller understanding of Truth, which enabled them to heal the sick, Simon proposed to buy the gift of God. He offered money to Peter and John, saying "Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost." It was a grave error on the part of Simon, for the gifts of God are above price, and may not be bought and sold, as is done with the things of the earth. We may not become proprietors of heavenly graces, which are free and voluntary. The error of the sorcerer who was animated by the spirit of ambition, pride, and perhaps avarice, later crept into the church. The sacraments dwindled to commerce; martyrdom was supplanted by ecclesiastical honors; blessings were exchanged for anathemas; the house of God became the den of thieves, and the gift of healing was withdrawn from the church, as a ray of light is banished from a room by closed blinds. The beggars still sat at the beautiful gate of the temple, but the bishops could no longer bid them "rise and walk." What the church had gained in materiality, it had lost in spirituality. Its princes could point to marvelous possessions, to rare and precious stones and exquisite statuary, gold, bronze, and priceless paintings in abundance, but they could no longer direct the weary

and heavy laden to a healing bishop. In the church metaphysics had given way to politics, creed had usurped the place of Christ, and idealism was swallowed in materialism. The martyrs became those who could not subscribe to creeds which had their inception for the most part in men's desire to enlarge the girth of the church in order that she might include their sin without losing them heaven. It was thus that the healing mission of the church was lost, and a religion that does not include the healing of the sick ranks in usefulness in the same proportion that a skilled workman without tools ranks in efficiency, or as a great industrial plant without machinery would rank as a producer. Spiritual healing is the trademark of the Christian belief, the seal of Christ's approval of His Holy Bride.

The gifts of God cannot be purchased with coin of the realm; they are not dispensed by the church; nor are they contained in "herbs and charms wherewith false men increase their patient's harm." Where, then, can healing be obtained? Spiritual healing can only be found in idealism which is the true principle of all spiritual healing. Idealism is best defined as "that philosophical view which regards what is *thought* as alone the actual," and thought is that substance from which everything emanates, and that to which, in its last analysis, all things may be reduced. Thought, then, is the immortal substance of the universe. Ideal thinking is the principle upon which Jesus the Christ based His healing

power. He taught that Thought is the substance of all reality and that the act of thinking gives *shape* to Thought. St. John expressed the same idea when he said that thought "was made flesh and dwelt among us full of grace and truth."

Jesus was the ambassador of Spirit representing divine interests on a mundane plane of existence; He came to do the will of God, and He healed the sick by purely spiritual means. The carpenter's son was the Prince of Idealists "full of zeal and faith, esteeming lightly all worldly honor, empire, treasure, might." The practice of medicine was in vogue sixteen centuries before the advent of Jesus, and the profession had evolved from the interpreting of dreams to "venomous decoctions of reptiles and Spanish flies, mould from dead men's skulls, and woodlice, compounded with lies!" The evolution of medicine in the last nineteen hundred years seems more theoretical than practical. Dr. Mason Good of London has permitted himself to say: "The effect of medicine on the human system is in the highest degree uncertain, except, indeed, that it has already destroyed more lives than war, pestilence, and famine all combined." Medicine cannot "minister to a mind diseased," and sickness is a mental disorder. To cure disease it is necessary to restore order in the mental realm, and right thinking is the only thing that can accomplish this. It is not a nineteenth century idea that Thought is the only reality of the

universe. Sages have taught it and poets have echoed it. Byron has beautifully said:—

“The mind can make  
Substance, and people planets of its own  
With beings brighter than have been, and give  
A breath to forms that can outlive all flesh.”

And it is possible, by the process of spiritual thinking, to so impregnate the form with the presence of Life that it becomes immune from the ravages of death. Jesus demonstrated this fact in the three days of His entombment. Thought and existence are identical; therefore, the nature of your thought determines the state of your existence. To change your physical condition you have only to change the character of your thinking, and the true method of healing is to elevate your thought above the physical. Thought is a magnet which attracts everything to itself. To liberate the soul from the thralldom of sense, it is only necessary to elevate the thought, and, that accomplished, the body is raised from its prison of pain. To empty the mind of sense testimony and to fill it with the divine image is an effectual way of restoring mental order. To fix firmly in the mind the image of perfection and hold it in contradistinction to sense testimony is the prayer of faith which shall save the sick; for the divine rays that emanate from a perfect vision of Truth will penetrate the consciousness of the patient “as



unto a light that shineth in a dark place until the day dawn."

It is not through asking *God* to heal that we arrive at the fountain of health, rather is it the realization of God as the only *Creator* that bears the healing on its wings. Man is the mirror in which God is most perfectly reflected, "and the nations of them that are saved shall walk in the light" of this divine image in man. Spiritual healing is begotten of spiritual seeing. Jesus liberated the sinner from the illusion of sin; He healed the sick, and He raised the dead by the simple process of divinely imaging the facts of being in contradistinction to the phenomena of the senses. A leper went to Jesus and worshiped Him. Jesus, oblivious to appearance, saw the image of God. The rays of light from that image penetrated the worshiper's consciousness, and in that light he too saw himself as he was, and immediately "his leprosy was cleansed." What, then, is disease but a phenomenon of the senses that the might of Mind can efface, as light has the power to decompose chemical compounds? Is it more strange that thought can raise the body from its prison of pain, than that the barometer is raised or lowered by air pressure? The pressure of mind is more potent than an atmospheric impulse; for it is the most puissant force in nature, and its rays are the most penetrating. It knows not time nor space, nor can bronze walls alter it. Jesus was entering Capernaum when He en-

countered a Centurion, who said: "Lord, my servant lieth at home sick of the palsy, grievously tormented." The Master said "I will come and heal him." The Centurion expostulated, saying, "I am unworthy of your entrance into my house; speak the word only, *for the word proceeds from the mental image*. I know this because I have men under me, and I say to one, go, thereby conveying the image in my mind to the mind of the man and he goes; and to another, come, and he comes; I say to my servant, do this, and he does it." Jesus marveled, for He had met a man who knew that words were the symbols of ideas, and that if He said the word only, the idea would manifest itself in the healing of the servant. And "the servant was healed in the same hour." It was the compassion of the Master that lent force to his benignity. He was so gentle with the penitent, so compassionate with the sick, and so tender with the tired little children, that His kindness warmed the people's hearts and made them receptive to the Truth which He imparted.

It is a great art to be kind, for kindness is an ointment that soothes the soul and the body alike, and he who would heal after the example of the Nazarene must not lack in kindness. The sick are victims of delusions, and to banish these imps of sense, tact and discretion guided by intuition are essentially necessary. Never attempt to liberate a prisoner of pain by scoffing at his prison. He knows better than you how

hideous it is, and he feels the bonds of his servitude to the uttermost. What he does not know is how to establish his immunity from sickness and how to secure his pardon. Habit is a merciless tyrant, and when sickness has become a habit, it is necessary to change a person's nature before you can rid him of it.

In the presence of pain we must remember that habit is involuntary and unintentional vice; therefore its slave is an object of compassion and not of ridicule. A person is not to be condemned for an involuntary vice any more than he is to be praised for a compulsory virtue. A breath of forbearance is more potent to heal the sick than a cyclone of theories. Example is as much more powerful than precept as the heavens are higher than the earth. Silver tongued oratory will not vanquish illusions; they must be consumed by the white flame of Spirit. The sick room is no place for argument. The captives of sense are convinced that disease is a stern reality. It is the office of the idealist to disprove the patient's belief in the reality of pain by destroying his distress. To destroy disease it is but necessary to realize that Mind is the only reality. He who would remove the clanking chains from the bondman of sense, must first liberate himself from the handcuffs of sin. Sickness sharpens the sensibilities of the sufferer, and leaves him or her susceptible to imperceptible influences. Men who have gone unflinchingly through the nameless hell of

war have been known to weep, when ill, over the silent beauty of a few wild violets. Therefore for one under subjection to sin to attempt to release a sick soul is a caricature on Christ's mission.

Looking through the lens of fear, gnats take on the stature of camels, and compassion on the part of the divine metaphysician with these deluded ones will do more toward correcting the lens than a cataract of empty words. Error is a negative condition and is always at the mercy of positive truth. The higher Truth lifts her voice, the louder error will roar, but error, being merely supposititious, is powerless in the presence of Truth. Evil can never raise an army that the still small voice of Truth will not cause to retreat. What men need is to increase their faith, and this will minimize their fear, to believe more in Mind and less in the phenomena of matter, to have more faith in the Creator and less dependence on the creature.

When man lays hold of the principle of Being and lets go of sense testimony, he will heal the sick involuntarily. Jesus proved that life is more than meat and body than raiment, for life and its manifestation are eternal, all else is transient and ephemeral. Let nothing enter your mind that you do not want to see mirrored in your body. Affirm the Truth without ceasing, and the body will reflect truthful images. Life is one and indestructible, and its rays are inseparable from their divine source. To diag-

nose disease is to give a name to nothing, to crown deceit with honor, and to exalt fraud. God gave the single name "Good" to everything that He made, and it would be well to bear this in mind when we give names to things. Error is the only illegitimate thing in creation. Shakespeare speaks of error thus:—

"Thou never com'st unto a happy birth,  
But kill'st the mother that engendered thee."

Could a more scientific description of evil be given than this, from the inspired pen of an immortal poet? Shakespeare has said all that can be said and leaves nothing unsaid of error. The more evil is discussed the more its proportion increases. Therefore, silence is its most potent rebuke. Error wears a million masks; it is always the thing we fear, and to unmask evil, fear must be overcome. If it were not for fear, error could not exist even in appearance, the only place it does exist. Evil is not self-sustaining nor self-perpetuating; it owes its life to humanity's ignorance; and its shadow will lurk in the gloaming until the noon-day of enlightenment evaporates superstition, and Truth is enthroned in the mind of man.

If you educate children to believe in ghosts, you may succeed, in their more mature years, in destroying the shape that the ghost has assumed in the childish mind, but you will find it difficult, if not impossible, to remove the im-

pression of fear that the belief in the ghost has inculcated. The original ghost may be destroyed, but the specters that will come to take its place only Truth can displace. The fear of sickness is the ghost story that loving parents introduce into the childish mind. It is one of the first things they learn, and it is the last thing they forget! It is, therefore, incumbent upon parents to know more about Truth and less about illusion. The child is the product of the parents' thought, and the adult in turn is the victim of the world's belief in the reality of evil. The body is the product of the mind. It has no action apart from that with which the mind endows it. Therefore, regulate the mind and the body will respond to that regulation. Like the face of a clock, the body never changes. It is the action of the mind, even as it is the moving of the hands on the dial which is responsible in either case for that which the time piece or the body registers, whether it be true or false. In a follower of Christ, conceit has no place, for pride precedes a fall.

"Who climbeth high on earth he hardest lights,  
And lowest falls attend the highest flights."

It is always well to remember in prosperity's shallow sea that we sail, "But with Christ's wind." When you suffer for righteousness' sake, and the exemption from sorrow on the part of the worldling seems to mock you, rejoice:—

"The thunderbolt on highest mountains lights,  
It never strikes the lower plane."

If your understanding of Truth is not equal to every demand that others may make upon it, do not be discouraged or become faint-hearted. Use all that you have, and God will refill your spiritual reservoir. *No* judgment is the only admissible judgment, for who may say that under the same strain of temptation he or she might not have done likewise or worse? No man may measure the strength of temptation until after he has been tried. The only man who overcame all temptation never judged any one. It has been written that all who live godly shall suffer persecution, but "the steps of a good man are ordered by the Lord; though he fall, he shall not be utterly cast down, for the Lord upholdeth him with His hand," and "strong is the hand of God." (Psalm 87:13.)

A sufferer's willingness to be rid of his disease is in favor of his cure, but it is more difficult to rid one of the gyves of sin, because the stronghold of error is the belief that there is a pleasure in sinning; the evil-doer does not realize that the pleasures of sin are death. The power of God is not diminished that it cannot save, but the evil-doer must save himself from the effect of sin by forsaking wrongdoing.

Ignorance is the mother of fear, and both are in subjection to Enlightenment. Mind is all and moves all, and every organ in the body responds

to the spiritual understanding of this law. There is no desert in which God cannot spread a repast, nor has ignorance ever devised a crime, or fear of disease, that Mind cannot overcome, for God is supreme good, and God is Mind. There is nothing too difficult for spirit to perform, albeit some people yield themselves to the influence of Truth less willingly than others, but "As marble stones are pierced by drops of rain," Spirit makes its impress on hearts of adamant.

Materiality has lowered the standard of Truth, and only Mind can raise it to its pristine glory. Hatred poisons the hater, therefore there is no injury that warrants hate. Courage is the only weapon permissible to the Idealist, and it is the sword of Spirit. In the furnace of affliction a divine purpose is strengthened as a fire increases flame, and sorrow augments the faith of the righteous, for it turns them from sense to soul. "He that sows godly sorrow reaps joy by heaps," but beware of

"The brazen trump of iron winged fame  
That mingles faithful troth with forged lies,  
While it hides Spirit's fame."

Love is the substance of Spirit. Disease is invariably caused by the insufficiency of this substance, and to cure disease Love is the only remedy required. Love is the preventive as well as the curative factor in disease, and it is



the only peacemaker ; history is the proclamation of the prophecy that, "he who scorneth peace shall have his fill of war."

Emotion must not be mistaken for love ; the former is as variable as waves at sea or leaves in wind, the latter as constant and imperishable as the mighty Alps. Love is not blind, but it *refuses* to see aught but the ideal. The healing power of the God-Man was accomplished through Love. It was the only baggage that Jesus ever carried, the only medicine which he used or ever recommended to others, and it answered every requirement.

The Prince of Idealists replaced ten commandments with a single admonition "Love." Love is the greatest thing in the world ; it is the only thing in heaven. If a pitiful sufferer from a belief in anemia which seems to destroy the human body fibre by fibre, freezing the skin, and wasting the energies, could be brought to comprehend that the practical understanding and demonstration of his own love would heal him, he would be up and about his Father's business, healing the soul-sick, feeding the poor, and suffering the little ones to come unto him and receive their portion of God's abundance. To love humanity and serve mankind is to put one's self in the attitude of mind necessary to the reception of the divine influx of spiritual healing.

Jesus has said that little children always behold the face of their Father ; therefore, to serve the little children is to be in touch with God.

Death is a total eclipse of existence, but it does not touch Life. Humanity dies of many things of different names with different strange phenomena, but in truth it is not physical disease that eclipses their existence; it is dearth of the love of God scientifically understood. Why minister to the body when it is the mind that is sick? Physical examinations do not point the metaphysician to the mental travail that is responsible for the physical effect. The body is the result of thought, and to have a harmonious body, it is necessary to have your thoughts governed by Truth and not by sense testimony. If the tares of selfishness are choking newborn blades of Truth, the remedy lies in removing the tares and making room for the wheat of righteousness. Mind, not matter, is the only cause. Guard your thoughts, for Satan in the form of suggestion is

**"Ever ready ere men need,  
If once they think to make them do the deed."**

Christianity understood is Christliness proved. If we are Christians we must be willing to follow Christ through the gloaming as well as on the heights, for the best work is done in the tomb, the clearing house of matter. Congestion is a universal cause of disease, but the congestion is mental, not physical, and its cure lies in restoring circulation in the mind by the realization of harmony as ever present

and omnipotent. The body is an earthen vessel which owes its illumination to the lamp of Spirit. It is not the will of God that "the body be neglected, wherein so noble Light doth burn," but it is the divine will that the body be transformed by the renewing of the mind. Every physical effect is wrought in the realm of Mind.

To go through the eye of the needle (a small gate in the walls of Jerusalem opened to belated merchants after nightfall), it was necessary that the merchants unload the camels' burdens in order to drag them through the small aperture on their knees; after that they carried the merchandise through and reloaded the animals on the other side of the gate. The gateway of Spirit is narrow, and to enter the New Jerusalem we may be required to unload our minds of such superfluities as pride, hypocrisy, stolidity, and inhumanity, in each and all of their various disguises, but unlike the merchants of old we shall not have to carry these burdens through the gate. Physical existence bears the same relation to Spiritual life that the moon does to the sun; while it is not part of life, it nevertheless receives its illumination from life. Thus we put off existence at the close of a day much as the locust discards its sheath or the chrysalis of another insect is left behind, the earthen vessel painlessly dissolving while the lamp's flame increases in luminosity and spiritual penetration.<sup>1</sup> The soul of life seems to be retiring

<sup>1</sup> Edward Carpenter, *The Drama of Love and Death*.

to a "more inward and subtle region where it perchance nourishes an even brighter flame than before," and existence is left behind without regret. It was in this way that the patriarchs passed away, and no mention is made of sickness in the Old Testament until the time for the passing of Israel, when some one told Joseph, "Behold, thy father is sick." It was thus that death, for the first time was associated with sickness, in which the impartial reaper has no part. If the sick could be persuaded to take no anxious thought for the body, healing would be their quick reward. "Jesus forgave the beautiful Magdalen because she loved much!" If the follower in the sacred pilgrimage of the Nazarene has enough spiritual insight to discern love, albeit frozen in every human breast, he will be able to emulate the divine example and heal with "signs following."

The heart's needful nutriment is the love that is expressed in a tender compassion and infinite sympathy with the patient's foibles, the love that is sufficiently charitable to see only the free woman of Spirit, instead of the bondwoman of sense. You can only give that which you have, and therefore he who would heal spiritually must ever increase his capacity to love. Live peaceably with all mankind, as far, says Paul, as it lies in you. Expect all good things and exact nothing, for what your Father has for you will come to you.

"Give every man thy ear; but few thy voice;  
Take every man's censure; but reserve thy  
judgment;  
This above all; to thine own self be true;  
And it must follow, as the night the day,  
Thou canst not then be false to any man."

In Italy a plant is found which comes from the deserts of Syria; a plant not unlike that which we call the field daisy and which bears a somewhat similar flower. It is called the Rose of Jericho. In the dry seasons, when the earth about the roots of the plant is devitalized and only dry sand remains, the plant is guided by Intelligence to separate itself from the earth's grasp and to wrap itself, flower, root and all, into what appears as a little ball. It is then carried on the wings of the wind until it reaches some fresh, sheltered spot, where it unfolds, takes root once more in the earth, raises its head, and quietly blooms once more.<sup>1</sup> It is thus with the individual soul. When it outgrows the sand of formalism, it needs must detach itself from the outgrown institution, and recommence its life in the new soil of Spirit. The hour comes when every disciple of Truth must stand alone with his own soul and rise into higher manifestation of power, or fall into a lesser expression, according to his spiritual knowledge. So narrow is the path which the pilgrim must tread in his ascent up the moun-

<sup>1</sup> Carpenter, *The Drama of Love and Death*.

tain of Spirit that many times he needs must journey alone; but *one* with God is a majority, and the traveler's heavenly guide, the Lord Christ Jesus, is always within call, although higher up on the mountain.

To be alone with God is to be *with all that is real*. Human affection may fail; the most sacred earthly ties may be broken, cherished friends absent in the hour of our extremity, but the love which is God is ever present and omnipotent. The hour of material desertion is the moment of our Spiritual birth; for only as we rise above a material dependence can the angels of the Christ's presence come and minister unto us. Always the never setting sun of God's protection, although behind a silver cloud, is streaming out its beams on every side. When Love has disarmed your life of every conventional defense, then, in deed and in Truth has God become the rock of your salvation. Trials of faith are followed by heavenly calm and a tender sense of God's nearness. The God-inspired are neither deterred nor alarmed by torment, slaughter, fire, or sword. Hate and spite may devise slander, "for the thirst for glory can no partner bide," but God who has sent you on His mission "thee with His hand shall guide, keep and defend."

Fear is an indication that more Love is required. It is better to rise and fall than to sit still afraid to move, for "the fear of ill exceeds the ill we fear." To overcome fear it

is often necessary to encounter the condition which we would avoid and thereby prove the nothingness of it.

Mind and form are one, and both are Spiritual and Eternal. What has been called "mortal mind and body" are but the superstitious beliefs concerning Mind and Form, the limitations preceded by ignorance of the illimitable and eternal. In the presence of ignorance it is well to remember that she "caused the soul to decay; therefore, desert her platitudes for rugged enlightenment."

If you are made a victim of the pitiful jealousy of such ones as the rays of your light may have attracted from the mire of ungodliness, and if these sting you or yours, "as stings a snake that to the fire is brought which harmless lay, benumbed with cold before," be glad that you are counted worthy to participate in the Lord's Supper. When you are persecuted for the good which you have done, fear not, "Men propose, but high gods dispose," and the disposition will be made in favor of God's instrument. Men would do better if they knew better, and it is the business of the true apostle to educate them and heal them. It requires infinite patience to instruct humanity in the way of righteousness. The senses of men are as blind to the beams of Truth as are "owls to the sun's rays." And often it is necessary to merge slowly in introducing the deep things of Truth into unprepared soil. To rouse people from

sin takes time, and we must not expect the adamant of habit to yield at the first blow of the spiritual hammer. Let men walk by the light of your example until they have drawn the oil of Spirit from the universal supply, and having filled their lamp and lit it, they can walk by their own light, that light which is God.

Life is never dependent on bodily conditions, either before or after death. Life is God and is as inseparable from God as a sunbeam is inseparable from its source. The rays of Life illumine the body, but they are not of the body. To believe that life depends on bodily structure, or that because its rays cease to function in a certain body, the individual is dead, is to reveal our ignorance of what Life really is. Life was never limited to a body. It merely shone there temporarily, passing on its way to eternity, and it will ever continue to shine in the same individuality although we no longer see the personality, the limitation of our senses having blinded us to its form.

"There are more things in Heaven and Earth  
Than are dreamt of in our philosophy."

In death's crucible, Life is separated from the dross of existence, but not even the most minute ray of Life ceases to be. Like the little Rose of Jericho, it transcends existence and continues its journey in a more spiritual form to which walls are not impervious, and which fire



cannot harm, a form more ethereal, as it were, illuminated by a divine instead of a carnal sense. We must not limit the mentally deranged to such unfortunates as are housed in institutions. These are only those whose illusions are considered dangerous to the commonwealth. There are many persons outside the confines of walls whose illusions, though less well defined, are exactly as impervious to the approach of spiritual Truths.

Death is often the experience which precedes the sunrise of a fuller life, a shadow that hides personality from us but which reveals the divine ego to those who have merely fallen asleep. Physical existence is the chrysalis state which precedes Being, of which Mind and not matter is the eternal verity. Creed has made God appear in the likeness of man, and endowed Him with similar passions. Truth, on the other hand, teaches that man will become godlike in the proportion that he raises himself from the thralldom of the senses. Matter is defined as that which is contrary to Spirit or that which is extended and which is able to receive species of shape and movement. Matter, then, is a film upon which the phenomena of appearances are photographed, rather than a likeness of Spirit. "All that we are is the result of what we have thought; it is founded on our thoughts; it is made up of our thoughts."<sup>1</sup> Thought, then, is the reality of existence. The idea of a thing and the thing itself

<sup>1</sup>From the Dhammapada.

constitute an inseparable and indivisible unity. To remove the idea is, by the law of necessity, to cause the object to disappear, for all that exists is a sense manifestation or a creation of thought.

Mind without form is as inconceivable as mathematics without numbers; because existence is the result of thought: "Though we should soar into the heavens, though we should sink into the abyss, we never go out of ourselves." As a great materialist, who has unwittingly voiced a spiritual truth, has said, "Death is the last call from the dream of existence, and the dignity of death commands respect from those who behold its presence." Death is not a thing to be ignored, neither is it to be despised; instead it is something to be understood, for it raises the curtain on a fuller vision of Life. The quality of our thoughts will determine the form that the individual mind will assume after death, but it must be borne in mind that death is *not necessary to spiritual perfection*, as proven by Him who was the Man-God.

Never be discouraged in well doing, for when the mists that veil the day are dispersed by the sunshine of Truth, you will see that virtue is its own reward. "It is not enough to help the feeble up, but to support them after." Such as are new born of the Spirit are as helpless as little children. Very often people are led to accept Truth through the personality of their teacher, and they unconsciously lean on the

broken staff of personal attachment instead of Divine principle. The conscientious disciple of Truth must ever be pointing the student away from personality towards Principle and fixing his attention on the philosophy instead of the philosopher. This will save the painful retracing of steps. Jesus was the only philosopher whose life measured up to His own philosophy; the one man to whom it could not be said: "God has given you one pace and you make yourself another," for the Judean Prince always walked with God. Men have a faculty for construing *things* clearly from the purpose of the things themselves. God is the universal Parent, and to be like God is to express all the attributes of God, to be a supreme unfoldment of Divinity in the form of humanity. We are all children of God, but there are few among men who recognize their royal descent and live up to its responsibilities. Now is always the day of salvation, "to-day" is the Lord's day; "Let us live in the eternal *now* to the glory of God and the enlightenment of humanity." For this cause we came into existence. A great writer has said in one of his most exquisite allegories, that on returning to Nazareth, Jesus went into a home and "saw in a jasper hall reclining upon a marble couch one in whose hair was twined red roses, and whose lips were red with wine. 'Why do you spend your time like this?' asked the Master. The man turned, saw Him and said 'I was a leper once, you healed me; how should

I live?' The modern leper still asks, after the influx of the spirit has freed him from physical bondage, 'How shall I live?' There is but one answer. Paul has given it: 'Yield yourselves unto God as those that are alive from the dead and your members as instruments of righteousness unto God.' " Shall we sin because we are not under the law, but under grace? God forbid! And as long as people entertain the possibility of yielding themselves to unrighteousness, they are far from having been *spiritually* healed, and such need to guard lest "a worse thing come upon them." We have no divine protection in sin. Sin is a mask that hides our identity from God, and therefore we must abandon sin if we would seek aid of God.

Christ's method is to heal by teaching. To restore a man's faculties without instructing him in the divine use of those faculties is to harm him more than to help him. Therefore heal by teaching, and then men will know how to use the gifts of God. The testimony of "health laws" and "coated tongue" flees before the law of Spirit. Behold, God through His ministering angels supplies all your needs, whether these are for food or fuel, material clothing, or spiritual raiment. Do not try to direct Wisdom by selecting channels through which to receive aid. God has infinite resources that you know not of, and He will not leave you comfortless. Learn to look at the Source and away from channels,

for channels vary, but the Source which is God is an open fount, and unfailing supply.

Heaven is not an elevation in space; it is harmony understood, therefore it is a state of consciousness and not a place of residence. "And no man has ascended up to Heaven but he that came down from Heaven." Tagore says: "In sin man takes part with the finite against the Infinite that is within him." In heaven he takes part with the Infinite against the finite that is in him. When the individual becomes sensible of the fact that he is the visible manifestation of God, and he assumes the responsibilities of his divinity, he has come nigh unto the kingdom which is the consciousness of the indwelling Christ. To realize that all things, not some things, were made by God, would remove from existence its manifold fears and establish the kingdom of Heaven on earth, wherein we would abide under the shadow of the Almighty, and men would sit together in heavenly places in Christ Jesus.

Under the lens of Spirit there is nothing but God. Augustine has said: "From a good man, or a good angel, take away man, and you find God." To love God with all the heart, and one's neighbor as oneself, is more than all burnt offerings and sacrifices. Love is the joy at the root of all creation. To receive God's bounty and not share it with our fellows, is to make of our souls a sepulcher. "Whatsoever is, is in God, and without God nothing can be," Spinoza

has said, and he has added to this statement, "Substance is that which is in itself and is conceived through itself." Man is the substance of God, and therefore man is Infinite and Immortal. The finite senses testify of things visible to partial truths. For instance, a man at the equator is moving through space with the revolution of the earth on its axis at the rate of a thousand miles an hour. According to the senses he is at rest. It is true that the man is at the equator, but it is not true that he is at rest.

The Infinite senses testify of things invisible, the things that are real and eternal. In the story of Theseus, the beloved of Ariadne, is found a striking illustration of the office of love. When Theseus entered the bewildering labyrinth out of which no mortal had ever discovered his way, Ariadne furnished him with a thread which unwound as he went.

"And the slender clew

Prepared in secret by the enamored maid,

Thro' the curv'd labyrinth his steps conveyed."

The finite senses are the labyrinth. Love is the slender clew by which we may find our way back to our divine selfhood in God, no matter how far we wander into the maze of ignorance. Love is the invisible bond which unites man to God. Prayer is communion between the Creator and the creature. Sincerity and not ceremony is the first requirement for acceptable prayer. Shakespeare has said that,

"Ceremony was but devised at first,  
To set a gloss on faint deeds."

Jesus substituted sincerity for ceremony, and his prayer raised the dead. Lives are the only real test of honesty. A funnel-shaped mentality, large in expectation and small in dispensation, is not a worthy receptacle for prayer. All external manifestation is preceded by internal imagination. Imagination constructs and reconstructs, transforms and exalts.

Prayer is the magnet that attracts and converts that which is mentally conceived into visible being. Prayer has the power without any agency external to itself to efface false images, to destroy disease, dissolve tumors, and to introduce into the chamber of imagery ideas which emerge in the form of the thing petitioned. Consistency is the essential factor in prayer. Prayer without preparation is like faith without works. To pray for health and prepare for sickness is in favor of the latter. To pray for strength while refusing to manifest that which we have is absurd. What would be thought of a man who would pray for sight and then put on a pair of dark glasses to prevent seeing? Yet we pray for prosperity while preparing for poverty to the extent of hoarding God's abundance. We must conform our acts to our prayers. If we pray for peace, we must not prepare for war. The thing you make ready for will be the thing you will receive, for you prepare for

that which you *expect* to receive. Preparation, not prayer, attests the proportion of your faith. If we do not receive answers to our prayers it is because we were not prepared to receive them, or, perhaps,

“We, ignorant of ourselves,  
Beg often our own harm, which the wise powers  
Deny us for our good; so find we profit  
By losing our prayers.”

The dividing line between sickness and sin is that sickness, unlike sin, is not popular, but both are out of place in God's masterpiece,—Man! St. John headed the list of vulgar crimes with “Fear.” To be healed of this subtle disease subtract your faith in disease and add it to your faith in health, and the result will be an instantaneous cure. “What is excellent as God lives is permanent: Health is the real state of man, but fear would shut his eyes to the real by attracting his attention to the false, and when our actions do not, our fears do make us traitors” to the reality of being; hence, “the fault is not in our stars, but in ourselves, that we are underlings.”

In the old journals of John Wesley have been found many accounts of healing in answer to prayer. Here are a few taken from the *Christian Alliance*. “My old disorder returned as violently as ever. The thought came to my mind, why do I not apply to God at the beginning



rather than at the end of my illness? I did so and found immediate relief, so that I needed no further medicine."

"My horse was exceedingly lame and my head ached more than it had done for some months (which I here aver is the naked fact. Let every man account for it as he sees good.) I then thought, cannot God heal either man or beast, by any means or without any? Immediately my headache and weariness had ceased, and my horse's lameness in the same instant, nor did he halt any more either that day or the next."

"My friend Mr. Myrick was ill. The physicians did not expect him to live until morning. I went to him, but his pulse was gone. He had been speechless and senseless for some time. A few of us immediately joined in prayer. Before we had gone, his speech and sense returned. Now he that will account for this by natural causes has my free leave; but I choose to say, *this is the power of God*. I was desired to visit one who was eminently pious, but had been confined to her bed for several months and was utterly unable to raise herself up. She desired us to pray so that the chain might be broken. A few of us prayed in faith. Presently she arose, dressed herself, came downstairs, and, I believe, had no further complaint."

He reports the following incident as told him by a friend:—"I called upon Mr. Kingsford, a man of substance as well as of piety. He informed me, 'Seven years ago I so entirely lost

the use of my ankles and knees that I could no more stand than a new born child. Indeed, I could not be in bed without a pillow laid between my legs, one of them being unable to bear the weight of the other. I could not move from place to place, but on crutches. In this state I continued about six years. At Bath I sent for a physician, but before he came, as I sat reading the Bible, I thought, Asa sought to the physicians and not to God; but God can do more for me than any physician; soon after I heard a noise in the street, and rising up, found I could stand. Being much surprised I walked several times around the room. Then I walked into the square and afterwards on the Bristol road and from that time on I have been perfectly well."

Here are five examples of physical healing brought about by nothing less than prayer. The last case is evidence of what the subtracting of faith from disease and adding it to health can do, and if the flickering candle-light of faith can accomplish results like these, what cannot the full-orbed sun of spiritual understanding do?

The silent realization that God is all and that man reflects the omnipotence of God would do more to heal humanity than all the tropical climates in the world. All disease is mental; therefore, its cure is independent of climate. We know that Jesus never recommended a change of climate, notwithstanding He healed what is known as organic and functional disease by simply re-

moving from the mind of the patient the fear which had superinduced these appearances. That was the best method of healing known nineteen hundred years ago. In the repetition of history it has become the best and highest method of this present time. It is not what is, but what humanity *believes* concerning existence that causes joy or pain in the individual breast. When the understanding of Truth has overcome the belief in disease and has cast out the demon of fear which has mistakenly associated illness with death, sickness will be unknown. The human system is governed by God, not by unintelligent torpidity.

Because everything exists in the Mind of God as an eternal idea, nothing can ever cease to exist, but all things must, by nature of their divinity, persist throughout eternity. Nothing can ever be destroyed. The luminosity of stars extinguished millions of years ago still lingers in the imponderable ether, and who knows the hour that we may see this light and mistake it for the birth of a new star!<sup>1</sup> "There is nothing new under the sun," for all that is, has always existed as an idea in the Divine Mind.

Fever is the photograph of fear. To destroy fever and reduce the circulation of the blood, resort to Truth, not to inert drugs which at best are tentative and never curative, and are experiments always costly to everybody but the doctor. Every man-made law is nullified by the

<sup>1</sup> Maeterlinck, *La Mort*.

law of God, and man cannot in reality suffer for disobedience to a lesser law. Inhuman codes have no part in the divine decree, and we live and move and have our being in the law of God. This is the assurance of our physical exemption from sin, disease, and death. Every discord that is registered in matter is overcome by the knowledge that God's law is the law of harmony, and that all mankind is under His decree. Jesus rarely suffered from the fatigues and exposures that attended His human ministry. We never suffer from transgressing moral codes in the establishment of God's law of Love. Love, not disease, is contagious. We are a law unto ourselves, "servants to whom we yield ourselves to obey"; therefore, resist evil by the knowledge of Truth, and the God of peace will come and make His abode with you.

It is well known by the medical profession and admitted by many physicians that medicine "heals the hurt of people slightly, if at all." It is not so generally known that the reason why medicine is so ineffectual is that it is impossible to apply remedies to the seat of disease, which is mind. In the practice of medicine, effects are dealt with instead of the underlying cause of disease. The idea of a thing is the thing itself; therefore, all that constitutes sickness is the individual and universal idea of ill health, and drugs cannot remove this idea. If the patient's faith in disease can be transferred to faith in the medicine, a temporary benefit will be the

result, but even in this case mind, not medicine, produces the change. In the cure of disease, but one thing is essential, to efface the idea which produced the illness. To forget a malady is to be rid of it, as is proven in instances where people who have been confined to the bed for years, helplessly and hopelessly invalided, who, when awakened to find their room in flames, with no time to debate whether or not walking was possible, have walked and have thereby healed themselves of so-called incurable diseases. Also somnambulists, who, from the effects of accidents, have been unable to walk in their waking hours, yet in a state of somnambulism walked in places where it would be difficult if not impossible for persons of sound limbs to move safely when awake. In sleep the mind moves independently of the body, and the ego is always accompanied by form.<sup>1</sup>

Many years ago, in a speech made by himself, Kossuth, the governor of Hungary, said: "At times when I was nailed to my bed by sickness, news would come from the army demanding all the strength of my activity, and I would say to my body—'Be well,' and it would obey me." This was not mere will power; it was the act of faith that "subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness was made strong, waxed valiant in fight, turned to

<sup>1</sup> Evans, *Primitive Mind Cure*.

flight the armies of the aliens,"—the faith that is the knowledge of God, the only power and presence. Faith is prior to the intellect and is not something which the individual must get. It is the action of the mind above the sense plane, a power with which man came into being. What he needs is to use it; to cut the cable of sense that holds him to the earth and its illusions; to rise like a spiritual bird-man into the realm of divine ideas, where he will realize that matter in all its modifications, shapes, movements, conditions, and qualities, whether in the human body or the universal body, is but the phenomenon of existence, in which there is no reality or true ideality between the cradle and the grave. Edward Carpenter speaks of material existence as for the most part bombast, show and illusion in the depths of which abysses lurk either ephemeral passions and transient pleasures that come to violent ends, or corroding success interwoven with internal disappointments and perplexities.

Love, the one element that has the power to redeem existence from the tomb of selfishness, has been put to flight by commercial civilization and mistaken *churchianity*. These two great movements have stimulated, if not developed, in human beings a concentrated effort to increase their possessions at the expense of their honor. Civilization has dethroned Love; churchianity, by substituting creed for Christ and dogma instead of the divine facts of being, has

stripped Love of her royal robes and has left her standing an unheeded beggar in the universe of God. Reason's courts have become a battlefield and her offspring murderers of their brethren. Material existence is what Jesus referred to when He said:—"You are of your father the devil, and the lusts of your father, ye will do. He was a murderer from the beginning, and abode not in truth because there is no truth in him. When he speaketh a lie, he speaketh of his own; for he is a liar and the father of it." "For all that is in the world, the lust of the flesh and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away and the lust thereof, but he that doeth the will of God abideth forever."

My brethren, with your aeroplane of Spirit fly to the realm of the real, "*that ye may shine as lights in the world.*" The mission of creed seems to be to discriminate between good and evil, *to draw the line that God has left untraced!!!* What does it matter if *the Divine is not human* when it is so evident that the human is Divine? Jesus, the Man-God, proved the divinity of humanity beyond cavil, and to separate divinity from humanity is like trying to take the "pigment from a painting, calling the picture good and the material which makes it, bad," or to separate the autumn from her Pompeian reds and flaming yellows. Civilization without scientific religion has descended to barbarism and

massacre, while the chief guardian of creed can only wring his jeweled hands, while his priests pray for the souls of the dead, and prepare their flocks to slay each other by every torturous device known to loveless civilization's bloody reign. Love and love alone can heal the world's wounds, so pray, my friends, for Love, the Love that will heal humanity and raise the dead in ignorance to their divine responsibilities as ambassadors of Christ.

The mind always governs the body, but the body never affects the mind. As a lighted candle is the manifestation of the universal luminiferous principle of light, so enlightened man is an individual expression of the universal life which is God. God is light, and man, by letting his light shine, is showing to humanity the goodness of God. The idea in the mind of the patient that he is better, is the first step towards recovery and is often taken prior to any visible change in the physical condition. As has been beautifully said, it is the John the Baptist of thought, appearing in the wilderness of our disordered conditions, announcing the approach of the Kingdom of God within the mind. The idea of health in the consciousness is the forerunner bearing the torch with which to relight the lamp of Spirit in the tabernacle not made with hands. This idea is the cause which, with divine haste, introduces the image and likeness of health into the body. As a sleeper may be awakened by a whisper, just so the inward force of Truth whis-



pered into a receptive ear will awaken the patient from the lethargy of existence to the realization of Life as spiritual and perfect.<sup>1</sup> This is to "hear the heart of silence throb with a soundless word,"—the word of God. A patient may be helped to the initial idea of recovery through the influence of others, hence the necessity for surrounding invalids with spiritually enlightened companions. In the case of the centurion's servant, Jesus healed the man through the faith of the centurion rather than through the faith of the servant. So it is that the individual mind, acting on a higher plane of understanding, may be the channel of transmission to the patient's consciousness of the incipient idea of recovery. By the communication of a thought, an impulse may be created in the direction of health, and it is thus that the better thought and more hopeful atmosphere of another adds new fuel to the smoldering embers of the patient's vital fire. "The sick are healed by Spirit" much as a withered plant is restored by absorption of reviving moisture through the air. To image the true idea of perfection and hold it unwaveringly is the method by which true disciples of Christ heal the sick. To be sure, "the dragon and his angels" will fight to hold the prisoner of sense, but they will not prevail, for right is might. Emerson has said:—"There is one mind common to all individual men. Every man is an inlet to the same, and

<sup>1</sup> Evans, *Primitive Mind Cure*.

to all of the same. Who hath access to this universal mind is a party to all that is or can be done."

This Mind not only nourishes us, but *our* mind may be a medium through which healing may flow to the betterment of others. The universal Mind annihilates time and space, for the Spirit is always everywhere present. To do good increases our spiritual power, for all of the power of God is at our command, to be called into action on behalf of our Christly desire to aid humanity. Jesus proved this fact, and what has been done in any age of the world can be done now. By the power of unspoken thought we can sow in the consciousness of the sick the living germ of health, for thoughts are not "trifles light as air," but are the substance of divinely living things. Many times the mental physician has the consciousness that the patient has received his message, in spite of the fact that the senses of the patient do not testify to his improved condition; in such a case, if the practitioner will persistently hold to his convictions, the patient will surely be healed. Even Jesus could not heal those who refused to be healed, nor is there a system of spiritual cure which will heal a man and leave him to live as he lists. Certain conditions are necessary to the healing of the sick, whether mind or medicine be the curative factor. In the tragedy of "Hamlet," the king asks himself if prayer is a

“Two-fold force  
To be forestalled ere we come to fall,  
Or pardoned being down?  
Then I’ll look up,  
My fault is past, but oh, what form of Prayer  
can serve my turn?  
May one be pardoned and retain the offence?”

Dante has answered Claudius’ question by saying:—

“Defect was not amended by a prayer  
Because the prayer from God was separate.”

Prayer is the means by which divine cures are wrought, but if the desire for health on the part of the patient is separated from his willingness to live righteously, he is beyond the reach of the Christ cure, at least spiritually. Every metaphysician is obliged to admit that he can only learn and successfully apply the Truth according to the degree of his moral attainments and spiritual development.

Every one can be taught the principle of spiritual healing, but each individual must work out the sums in life according to his own application of the Truth. He must become in himself the embodiment of the principle of goodness. To say “I am not sick,” is the truth in spite of the fact that all the ‘demons of sense may rise up to deny the truth of your affirmation. You are Spirit because you are the substance of

the Mind which is God. Sickness is no more a part of you than the "mold on the plant is the plant, or the barnacles on a ship are a part of the ship." Shape is no more a part of Spirit than a stain on the dress is a part of the gown. Spiritual forces are the only real forces in the universe. As we are above the animal creation in the degree of our intelligence, so there is a realm peopled by spiritual beings who are, perhaps, even more above ordinary humanity spiritually than we are above the animals intellectually. These are they who have come out of great tribulation and have "washed their robes white in the blood of the lamb." These are the invisible helpers who have transcended existence and have put off the garments of shape in the dressing room of death and donned the robes of form made pure by the life of divine purity. Mrs. Browning has enriched literature by her tribute to this invisible host.

"Each creature holds an insular point in space,  
Yet what man stirs a finger, breathes a sound;  
But all the multitudinous beings round  
In all the countless worlds, with time and place  
For their conditions, down to the central base,  
Thrill hap'ly, in vibration and rebound,  
In full antiphony, by a common grace?  
I think this sudden joyance, which illumines  
A child's mouth sleeping, unaware, may run  
From some soul newly loosened from earth's  
tomb.

I think this passionate sigh, which, half begun,  
I stifle back, may reach, and stir the plumes  
Of God's calm angel standing in the sun."

This is not spiritualism. It is simply a reference to a truth resulting from deductive reasoning. All that ever was, must be. Not one idea has ever escaped from the Divine Mind. Existence presupposes life. All who have existed now live, and "These are They" who people the spiritual realm of which existence is merely a shadow. It is in this new heaven and new earth that the inspired John saw "the Holy City having the glory of God, wherein nothing entered that defileth or maketh a lie, the city of God where there shall be no more death, neither sorrow nor crying; neither shall there be any more pain."

In all Europe there are few families which have not supplied one or more "precious stones" for the foundation of the city of God in the last two years! But the martyrs of war have transcended the illusion of pain! Spirituality is not an ecstatic state of the emotional nature; instead it is an inner consciousness of man's unity with God. To be spiritual does not require that we should entomb ourselves in the solitude of the mountains, nor within the barred enclosure of a monastery, but it is required that we emancipate the mind from the fetters of sense so that we may be in the world and not be of it. To consecrate one's life to the service of

humanity is the duty of the true Apostle of Christ.

The ecstatic visions of the neophyte supported only by varying emotions lacking the balance of Spirit are rather more the evidence of hysteria, for the emotions are like a balloon that is in constant danger of collapsing. The Spirit instead is the foundation whose maker and builder is God, the house built on a rock which is impervious to the earthquakes and tempests of sense. Says one, "Matter exists in Mind after the same manner that body exists in place or that Mind is the place of body; in that it is not capable of existing in any other place." It is thus that that which we term matter is nothing more nor less than an infinite number of qualities that have no existence apart from the minds that conceive them.

Physical existence is a mere phantasmagoria or fiction of the imagination which our finite minds mistake for reality. Verily we live in a world where nothing is that seems, and all things are of which our puny senses take no cognizance. To know this fact is to know the Truth that will make us free from the domination of sense illusions. Matter has no existence apart from Thought, and it only exists there, while Thought is acting on the sense plane which is the lowest plane of action,—the earth-worm state. We must apprehend Truth theoretically before we are ready to climb its celestial heights.

Because all matter exists in mind, it follows

that every mental change produces a material mutation. This is an invariable law, for matter is a deceptive appearance that changes with our ever-varying mental states. We build our world much as the spider builds his home, out of ourselves. The world and our body both are to us what we believe them to be, and, therefore, the mental image of health may be projected by concentration into terms of physical health and strength. All manifestation is the projection of mental images. This fact is as old as the "ancient of days." The first account of the rise of the science of mental imaging is given in Genesis. The grandson of Abraham had been badly used by his father-in-law, who had defrauded Jacob in all ways. In the course of time these two men arrived at a financial settlement. Laban gave his son-in-law the spotted and speckled cattle, the brown sheep, and speckled goats among his flock, in payment for Jacob's services. The payment was not in proportion to the labor received, but Jacob was fully aware that, in his dealings with his father-in-law, he had always suffered a severe loss, and this was no exception to the rule. However, Jacob took the flocks and herds, and continued to water and feed the rest of Laban's flocks which were separated by three days' journey from his herds. Now Jacob understood the science of mental imagery, so he went to the woods and collected the shoots of the silver poplars, hazel, and chestnut trees. He peeled the bark from the poplars, making the

white wood to appear in rings. Then he cut the bark on the other shoots so that a number of colors appeared between the original green of the bark, some of which he left untouched. Next he set these miniature trees in the canals where he drove his father's flock to drink. In the Latin Bible we read, "ante oculos haberent virgas et in aspectu earum conciperent," which, being translated, reads that the animals "had before their eyes these poles, and they conceived contemplating" these vari-colored shoots. In Genesis we are told that all the increase among the herds were "speckled and spotted," and consequently Jacob added these to his herds and flocks! In commenting on this incident ancient writers say that "it happened naturally through the force of the imagination," but it remained for the Christ to reduce the principle of mental imaging to a science which all the world could learn and apply in healing sickness and sin.

The Blood of the Lamb signifies the living truths of the Spirit by which we may cleanse our minds from sin and sickness. To save a man's body from the pangs of disease without trying to save his soul from the ravages of sin would be like rushing into a burning house to rescue a sleeper and to emerge with his clothes, leaving the sleeper to his fate.<sup>1</sup> All that is, is within you; there is nothing without. In the divine order Spirit, not matter, rules. "The laborer is worthy of his hire," and "if he has sown unto you

<sup>1</sup> Evans, *Primitive Mind Cure*.



spiritual things, *is it a great thing if you should reap his carnal things?*" (1 Cor. 9:11.) To use the gift of God for personal ends or self aggrandizement is to part company with the Christ truth. To attempt to sell the gift of God is a mistake fatal to the demonstration of Truth. We believe, with Plato, that the wings of the soul were not given to us that we might use them to wade in the mud.

Spiritual truths are too costly to warrant placing them in the world's mart, therefore to employ our spiritual powers to make money for self-gain is a total perversion of the Christ Law. It is the divine right of the man who has given up all to follow Christ, to receive such material compensation as will enable him to live and to minister to the physical as well as the spiritual needs of humanity, but even such a one has no need to lay up treasures, "where moth and rust doth corrupt, and where thieves break through and steal." Circulation, not congestion, is the law of Spirit!

## THE PURIFYING FIRE

Their mantle dark, their grisly shadows spread,  
Stained with spots of deepest sanguine hue,  
Warm drops of blood, on earth's black visage  
    shed,  
Supplied the place of pure and precious dew,  
The moon and stars for fear of sprites were fled.  
The shrieking goblins, each where howling flew,  
The furies roar, the ghosts and fairies yell,  
The earth was filled with devils, and empty hell.

O shadows vain! O fools, of shades afraid!  
—TORQUATO TASSO.

*"Sweet are the uses of adversity which like the  
toad, ugly and venomous, yet hides a pre-  
cious jewel in its head."*—SHAKESPEARE.

THE seeing, feeling, immaterial life principle which controls the body is called the soul. Intellect is that attribute of the soul which adjusts the relation existing between the soul's perceptions and ambitions; it is never satisfied until its adjustment bears the seal of Truth's approbation. During the interval in which the intellect is seeking this approbation the soul suffers through its separation from that which is neces-

sary to its completion. Sorrow, therefore, is soul-sickness. Souls differ more than bodies, and "as the thing more perfect is, the more it feels of pleasure and of pain." In the travail of sensitive souls inspiration is born. Sorrow is the woof in the texture which makes the swaddling clothes of genius, the name given by the ancients to the influences of Divinity.

Galileo was *made* blind, and Milton became blind in the midst of their unselfish ministry for the welfare of science and art. Beethoven was deaf at thirty-seven. Demosthenes, the greatest orator of antiquity, was a victim of stuttering, as was Aristotle. Schumann, Donizetti and Lenau were victims of mental illnesses. The immortal Tasso was a sufferer from insanity and spent the best years of his gifted life under absolute restraint in an asylum. The inspired Leopardi was a pitiful invalid, and the spiritually minded Pascal endured a life of implacable torture. All of the greatest minds which have contributed to the intelligence of the universe, have been children of "sorrow and acquainted with grief" with one exception. Shakespeare's name does not appear on the martyrs' list. Because of the incontrovertible association of inspiration with suffering, it is interesting to trace the influence of sorrow upon superior minds, and for that reason we will compare the lives of two great men—undoubtedly equals in intellectual capacity—Dante, a martyr to suffering, and Shakespeare, the man of pleasure.

Both of these men were universal. "Like Descartes' universe, Shakespeare had his center everywhere and his circumference nowhere." Dante, unlike Shakespeare, had his center and his circumference *in God*. To both, their convictions constituted their religion. The English genius was early converted to the gospel of pleasure, and his life was colored by its creed. Dante believed himself to be only an individual spoke in the great wheel of the universe; he consecrated his life to the cause of universal equity, and he died for his convictions. The brains of both these men were workshops within which they clothed with shape the children of their thoughts. Shakespeare spoke through the medium of character and his revelations are remarkably true to the vices and weaknesses of human nature. Dante likewise clothed the children of his fancy in the garbs best fitted to their several rôles, but the figure about whom his greatest interest centers wears a celestial robe. Shakespeare's great genius lay in his alchemic power to quicken the puppets of his imagination into life, while the essence of the Latin's genius was in his ability to "join earth to heaven." At this point these great artists cease to be analogous in the manifestation of their extraordinary genius. Shakespeare confined his pen to earthly phenomena. Dante recognized God as the only reality, and the Divine Law as the only law; therefore to him, men's codes were infinitesimal

links fashioned, for the most part, to protect the personal ownership of universal benefits. As compared with Shakespeare's work, Dante's is as metaphysically superior as a torch is superior to a candle. This does not belittle the eternal value of the productions of the greatest intellect that the English-speaking world has produced. Instead it does justice to Dante Alighieri. For the Englishman, love was a pastime. For the Latin, it was a sublime ideal characterized by the chastest purity. He transmuted grief into spiritual verse, as his struggling soul wended its way Godward in the intellectual search for Truth's benediction. During his wanderings and in banishment he still glorified the Love which is almighty.

"The glory of Him who moveth everything  
Doth penetrate the universe and shine  
In one part more and in another less"

sang Dante as he unlocked the door between earth and Heaven. Occasionally Shakespeare's intellectual humor strikes on the flint of Truth, causing a heavenly spark of wisdom to fly upward, but every page of Dante's scintillates with innumerable showers of divine fire. Unlike Shakespeare, there is no sparkle of humor in Dante's verses, but the melody of his "dulcet symphony of Paradise" may be likened to a cascade of pearls descending in a silver urn.

"O Power divine, lend'st thou thyself to me  
So that the shadow of the blessed realm  
Stamped in my brain I can make manifest

The Truth, in which all intellect finds rest."

This was the prayer of the divinest of the poets. His prayer has been abundantly answered, for Dante Alighieri's intellect found its repose in Truth. Shakespeare's intellect rarely rested upon Truth or Christ, but by its magic it has made entertaining pleasantries out

"Of every malice that wins hate in Heaven,  
Hypocrisy, flattery . . .  
Falsification, theft, and simony,  
Panders, and barrators, and like filth."

Shakespeare's mighty intellect rested on earth, while Dante's, through suffering found its way to Truth and won Her benediction.

Sorrow, therefore, is the shadow that accompanies the soul in its search for knowledge at which it needs must arrive in order to identify itself with its own reality as an idea in Mind. Affliction is often the way to God.

"The Man who, without sin, was born and lived" was a Man of sorrow; and for that reason alone sorrow cannot be considered a complement of sin. David said: "Many are the afflictions of the righteous; but the Lord delivereth *them* out of them all. . . . It is good for

me that I have been afflicted, that I might learn thy statutes." And he frankly confesses that his progression towards Truth was fraught with suffering, whereas before the intellect turned heavenward, he knew naught of sorrow.

In Ecclesiastes we read that in "much wisdom is much grief," and that he who "increaseth knowledge increaseth sorrow." The soul is in a position similar to that of a person who, having lost his identity, comes to consciousness within strange walls. The soul is a captive of sense, imprisoned by ignorance. The past is a blank, the door of the future closed, and yet the soul divines by intuition that it is not what it seems, nor is it where it belongs. Nature taking her course from "Divine Intellect," impels the soul to begin the search to prove its identity. The first faculty that the soul uses is reason, but reason's wings barely suffice to bear the captive to Intellect. Here reason leaves it, and Intellect, the soul's advocate, commences the search for Truth which alone can establish the soul's identity with divinity. But while this search is going on the royal captive of sense suffers an agony of suspense. Intellect is ever trying to bear it on towards Truth, while the senses hold it back by fixing its attention on the past. There are moments when the soul is quickened by mental flashes that illumine its dungeon with their effulgence of hope, but because these flashes have come from the fire-flies of sense they are fleeting and lead nowhere, and again the soul is cast

down. Ever vacillating between ephemeral hope and constant despair, shadows become realities to the soul until the earth seems filled with weeping, and hell reigns everywhere.

The soul is pregnant with Spirit, but until it reposes in Truth it is not delivered. When the hour for deliverance comes, however, and the inspiration is brought forth in the form of the soul's own divinity, it sees even as it is seen and its work is complete. As the acorn contains the seed of the oak, so the soul has within itself the stamp of the potential Life principle which is identified with Spirit, but like the fruit of the oak, the soul must discard its mask in order to assume the form of its potential self, of which it is only conscious by inspiration.

It is the quickening or vitalizing of the real that causes the death of the unreal, and the soul, situated between constructive force and destructive energy, is acted upon by both vibrations. The body receives the reflex action of its dominating principle, which is the soul, and suffers or enjoys according to the soul's dictates. Jesus has likened the soul's travail to that of a mother, saying: "A woman when she is in travail hath sorrow, because her hour is come, but as soon as she is delivered of the child, she remembereth no more the anguish for joy; and ye now therefore have sorrow, but I will see you again, and your heart shall rejoice, and your joy no man taketh from you."

It has been said that man is a sentient being



forming a link that connects the hell of ignorance with the heaven of intelligence and that he has three phases of life—that of existence, or the plane of sensation, of human, or the plane of reason, and that of the divine, or the plane of Intelligence—on any one of which he may reside. Travail commences with the soul's departure from the sense plane in search of its divine entity of Intelligence, and it continues until the captive, liberated from sense, reposes in Spirit. Sorrow, then, must be redeemed from its association with sin and be recognized as an ambassador of Intelligence, pleading for the soul's liberation from the world of sense.

Among the women whose sacred sorrow has blessed the earth, two figures stand forth upon a dark background of pain,—Mary the woman chosen because of her chastity to be the mother of Jesus, and Joan of Arc, whose purity was transmuted into Power in the flames ignited by "envy, arrogance, and avarice" which afflict "the world, trampling the good and lifting the depraved." When tempted to belittle the office of sorrow, it would be well to remember these women who came unto their own through much tribulation. Sorrow is not always the consequence of sin; it is the crucible in which the precious metals of character are tested before they are poured into the mold of Spirit. To realize this is to transmute sorrow into joy.

Death is perhaps the greatest cause of grief. But why should it be so, when "that which thou

sowest is not quickened except it die"? To die is not to abandon Life. For the so-called dead to return to this plane of consciousness is as impossible, *as a general rule*, as it would be for you to re-enter the dream, in which you perhaps last night were the principal actor. By death, planes of consciousness are transcended. To transcend a state of being through death is to close that chapter of existence never to be reopened. Jesus transcended materiality by the divinity of His life and not by His death. For this reason He was able to return to the same state of consciousness that he entertained before death, for it was always the *spiritual* state. To die is to awaken from the dream of life in matter. When we awaken from the dreams within the dream we are not sad to be awake, for we realize that the loved characters that we parted from are more really ours in our waking moments, even though oceans roll between us. When death awakens us we do not pine for the wraiths of mere existence; for with the awakening from mere existence is born the realization of Life, and the knowledge of the unreality of the characters our loved ones played on that plane of existence which we have just transcended by death. Hence the knowledge of the spiritual reality of the lives of those we love is full compensation for their loss as actors in the drama of dreams. To be awakened from the dream of sense is to become conscious of life as a reality and to possess all that which in the earth dream possesses our imagina-

tion. To die in the Lord is to awaken to the realization that we have left the *shadow* of things in order to attain unto the *substance* of things and the divine individualities of Being.

Existence is a dream in which the personalities we knew and loved or hated are but the shadows of the divine individualities that have their eternal habitation in the life which is God. To-day, fleets of ship-like clouds sail on an azure sky, but the shadows they cast envelop the hoary heads of the giant Alps in veils of somber black. It is thus that celestial beauty appears somber in contact with the earth, and minds that shine in heaven "on earth do smoke." To remember that mortality is put off to don immortality is cause for rejoicing. To weep for the dead is to dishonor the living. We profane sorrow when we neglect the living to mourn for the dying. To die is to leave the chrysalis of seeming and ascend into the reality of being. God has united existence to life in such a way that they can never be put asunder. Travailing pains proclaim the coming of joy; sorrow makes transparent the things of Spirit, and transplendent the jewels of character, "as a fine ruby smitten by the sun."

Paul asks: "Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril of sword?"

And he answers his own question: "Nay, in all these things we are more than conquerors

through him that loved us. I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord."

Finally, my brethren, rejoice—Rejoice *always*—Rejoice evermore—and again I say rejoice:—And—"Beloved, think it not *strange* concerning the fiery trial which is to try you, as *though some strange thing* happened unto you: But rejoice, inasmuch as ye are partakers of Christ's suffering; that, when his glory shall be revealed, ye may be glad also with exceeding joy."

## REGENERATION AND REINCARNATION

*"Except a man be born again, he cannot enter into the kingdom of God."*

*"Verily I say unto thee, Except a man be born of water, and of the Spirit, he cannot enter into the Kingdom of God."—John 3:3 and 5.*

**W**HEN the depths of Divinity *within* man come into manifestation *through* man, it is called regeneration. One writer says that mystery has been thrown around the subject of regeneration, which does not properly belong to it. Another writer assures us that regeneration will be always necessary so long as generation continues; that is, so long as generation in the flesh goes on, regeneration out of the flesh is a necessary corollary. Regeneration is a process of being born again, but it is not a physical process; neither does it imply a return to a condition which is outgrown. The adult does not need to become less than man by returning to infant form in order that he may rise above past mistakes. The grand necessity is for progressive unfoldment, not retrogressive atavism. Therefore, regeneration is not the assumption of a

baby's body, but the appropriation of a higher mode of thinking and living.

Regeneration is the beginning of the spiritual life, and all growth after this is an expansion of the spiritual consciousness by means of which man comes into a fuller realization of his relationship with God. When a man is "born from above," he learns to reason from a higher basis than that of the senses. This makes for a fuller freedom and a larger outlook upon life. It is a grave question in the minds of thinkers as to how regeneration is accomplished. Some contend it is a process of orderly development or evolution, which comes about in the ordinary course of events. Others believe it to be due to divine intervention, while still others are convinced that regeneration is largely a question of re-education.

If regeneration were a natural and orderly process of evolution, it would conform to law much like the budding of a flower, or the growth of a child into man's stature; but there is no such time limit and no fixed age at which this great event must take place. At times it seems as if it were due to divine interposition, as when a man suddenly stops drinking and turns to a life of sobriety. But a man may stop drinking, and still continue some other debasing habit inordinately. He may suddenly discontinue all these debilitating habits, and continue as spiritually ignorant as before. Moral reformation is not necessarily spiritual regeneration. When a per-

son discovers that the vicious habit is destructive to health and decides from pure fear of its physical danger to "cut it out," it may be said that he has reformed, but his reformation is not attributable to a consuming love of virtue so much as it is due to a growing terror of the consequences of vice.

Moral goodness is only too frequently the application of a theory born of a love for physical comfort and a desire for physical ease, and in consequence of this it may not have one iota of spirituality in it. Reformation is too often the outside form which men mistake for the inner life. It is said in the Scriptures that "God is not mocked." We may deceive ourselves and others into thinking that we have been regenerated, when as a matter of fact we have merely been reformed. It is not the outer observance of the moral law, but the interior consciousness of man's unity with God, coupled with a strong desire to make this unity manifest, which tells the story of regeneration.

A man may be reformed without being regenerated, but it is absolutely impossible for a man to be regenerated without being reformed. One follows the other as the dust follows the cart wheel. If we say that education is a more important factor in regeneration than evolution and Divine interposition, it is not because we belittle moral evolution, or the action of God in the betterment of man, but because true education includes these important factors as re-

generation includes moral reformation. It is well to know that education means a "calling forth." Education along spiritual lines is the drawing out from the individual the concealed possibilities.

Every man has within him the God-implanted germ of unconquerable divinity. In some it seems to be like one of those seeds of corn in an Egyptian mummy's casket, which lies as unproductive as the mummy itself, until it is subjected to the germinating influence of heat and moisture, when at once it begins to expand in the direction of producing seed after its kind. "In every human being," says one, "there is a sleeping Christ"; that is, there is a spiritual potentiality, dormant or latent perhaps, but nevertheless there, much like an oak in the acorn. It is not that the Christ is really asleep in us, but that we are asleep to this indwelling Divinity of ours which needs to be called forth only by our intelligent recognition and right use of it.

It is the office of spiritual education, therefore, to call to our attention this hidden Reality of ourselves, in order that we may perceive "what is that good and perfect will of God in us." Regeneration through spiritual education not only makes for moral reformation by emancipating the individual from a chrysalis state of thought, in which he is neither an ant nor an angel, but it produces direct physical results. This is something of great importance, and is worthy of serious consideration. A regenera-



tion which makes for moral improvement is good, but a regeneration which makes for moral betterment and physical health at the same time is better. Many admit that spiritual regeneration makes for moral uplift, but they are not so willing to admit that it also makes for bodily harmony. It is a traditional theory with most of us that for diseases of the soul we must turn to Deity, but for diseases of the body, our only refuge lies in drugs. James the apostle tells us that "The body without the spirit is dead," that is, that the body without the mind is just so much inert matter. With this truth all thinking men are in complete harmony. Apart from the mind the body has no life, no intelligence, and no power of its own.

The body is the outward and visible sign of an inward and mental state. In its entirety, it is the external representation of the sum total of our states of consciousness, which record themselves in some corresponding change in the physical organism. If we accept the fact that the thought of fear tends to express itself on the body in the form of trembling limbs and pallid countenance, it ought not to be difficult for us to believe that spiritual thinking tends to manifest itself in improved physical conditions. In the animal kingdoms we have many instances of regeneration on the physical plane without the necessity of rebirth or reincarnation. Both the crab and the lobster annually cast off their shells and new ones form from within. The serpent

sheds his skin, and this is the last step in the renewal of his body. Birds cast off their feathers, and this takes place by a process which acts from within outward, and it is the last stage in the process of their renewal. The ox and the horse shed their hair in the spring of the year. The tree renews itself once a year, and a new layer grows around the old ones.

All these phenomena are illustrations of a general law of life that is called rejuvenescence. A wit once remarked that he would not care to become a lobster even to grow a new leg, but wit cannot take the place of wisdom, and the wise man is he who asks what mental quality of the lobster makes for the restoration of the new claw. A bald-headed man might not wish to become an ox to preserve his hair, but if he could discover the mental attitude of the ox in the spring, and adopt it as his own, he might never become bald. The difference between an ox and a bald-headed man is the difference between an animal who instinctively knows its hair will grow again and a human being who becomes panic-stricken when his comb and brush shock him with their load of dead hairs. Knowing nothing of the law of rejuvenescence, we become terror-stricken when we should be joyful. We forget that dead hairs must depart before live ones can take their place. Happy the lobster who knows he is regenerating a new shell within himself; unhappy the man who

feels that unless some hair tonic can do the trick he is doomed to persistent baldness.

These illustrations from the animal world would serve to arouse within us a form of divine inquisitiveness. If man casts off, as physiology declares he does, his outer garment of the physical body once a year, why does he not improve it? Why do scars remain on the body for fifty years, when every particle of the body has been renewed at least fifty times? These are questions not for the physiologist, but for the psychologist. It is possible for man, governed by God, to renew his youth as the eagle, but whether the scar will continue to reappear with each successive change of cuticle rests with the fixed belief of the thinker, for the body is formed after the pattern or image in the mind. If this pattern is after the image of the good, the pure, and the beautiful, the body will conform to it as the water in a jug will conform to the shape of the jug, but if the image in the mind is after the imperfect, or the unbeautiful, the external will conform to it just as faithfully. Spencer says, "For soul is form, and doth the body make." When it is better understood that man is not a body with a soul inside of it, like a bird in a cage; but that he is a soul with a convenient instrument, we shall exercise a greater dominion over sin and sickness. How quickly a thought translates itself into a facial expression; as when one becomes pale from a sudden fear, or flushed from a shock to the modesty.

In like manner spiritual regeneration makes for physical rejuvenation. I have seen a bloated drunkard so transformed by the renewing of his mind that he looked like another person. I have seen the pallid invalid so changed by the regenerating force of spiritual treatment as to be almost unrecognizable. In the healing work of Jesus the cure always began in the mind of his patient, and the visible result followed as naturally as a pleased appearance follows a happy thought. This is not so much a miracle as the consequence of a spiritual chemistry.

The point to be emphasized and impressed upon our minds is the fact that when regeneration begins through scientific spiritual education, it tends to ultimate itself, not only in moral reformation, but in physical reconstruction. The same spiritual force which reforms the sinner will heal the sick. If it has not done so since the days of Jesus, it is not because the force is inadequate, but because we have limited it. "A three inch stream cannot be gotten through a one inch pipe." If we have tapped the reservoir of God's Love for just enough of the water of Life to cleanse us from our sins, while our sicknesses have been permitted to multiply, the fault does not lie with the inexhaustible Source, but with our meager demand upon it. In Divine Science, regeneration is the spiritual method by which one is made "every whit whole"—spirit, soul and body—by the healing energy of the Holy Spirit.

Reincarnation is physical rebirth. Therefore, the difference between reincarnation and regeneration is the difference between being born again,—physically and spiritually.

There is much difference, even among Theosophists, concerning this ancient and modern doctrine; so much so, that it has been said that "Where masters disagree, pupils must needs be cautious." Mrs. Annie Besant says: "The proofs of reincarnation do not amount to a complete and general demonstration, but they establish as strong a presumption as can, in the nature of the case, exist. The theory they support affords the only sufficient explanation of the growth and decay of nations, of the facts of individual evolution; of the varying capacities of man, of recurrent cycles in history, of unique human characters. I am content, despite my own certain knowledge that reincarnation is a fact in nature—to present it here as a reasonable working hypothesis, rather than as a demonstrable theorem."

The Hindu conception of reincarnation embraces all existence, including gods, men, animals, plants and minerals. It is believed that everything migrates, from Buddha down to inert matter. One authority on reincarnation tells us that Buddha himself was born an ascetic eighty-three times, a monarch fifty-five times, as the soul of a tree forty times, and many other times as an ape, a deer, a lion, a snipe, a chicken, an eagle, a sea-serpent, a pig, a frog, etc., amount-

ing to four hundred times in all. Another authority tells us that the Hindu conception is based on a false premise, since it is a maxim that the soul, once human, can never be reborn in the body of an animal. This authority, however, favors the possibility of the soul reincarnating itself in human infant form, a something to which I shall refer as we proceed.

It has been said that nothing else so successfully explains the inequalities of human life as does the philosophy of reincarnation. Over against this declaration, however, is the theory that heredity and environment are the most important factors in social equality.

Abundant citations are given from the Bible to support the theory of reincarnation. It was the popular impression that John the Baptist was a reincarnation of Elijah, but when John himself was questioned on this point, he denied it. (John 1:21.) This, we are told, is because it required an adept to remember his former existence. When Jesus asked his disciples: "Whom say ye that I am?" they answered: "Some say Elias; some say Jeremiah, and some say that prophet." In this answer we see the evidence of a belief in reincarnation, but Jesus says nothing on this occasion for or against it.

When Mozoomdar, the eminent Hindu scholar and writer, embraced the teachings of Jesus, he began to change his views on the subject of reincarnation. In a lecture given in this country, he said: "Transmigration notoriously existed as

an indispensable article of faith among the sects of old Hinduism. In modern times, however, it is called Reincarnation and held by the more superstitious. Educated, free-thinking Hindus reject it as a fading, unreasonable relic of the past."

Over against this declaration of Mozoomdar, the native Hindu who embraced the teachings of Christianity and rejected the doctrine of reincarnation, we have Professor Francis Bowen of Harvard University pleading that the Christian Church should accept this doctrine. In an article on "Christian Metempsychosis," which is intended to prove that the doctrine of reincarnation was indorsed by Jesus himself, he says: "We learn that our Lord twice declared, in very distinct language, that Elijah and John the Baptist were really one and the same person. Once while John was still alive, but in prison, Jesus told the multitude who thronged Him: 'Among them that are born of women there has not risen a greater than John the Baptist,' and directly he goes on to assert: 'If ye will receive it, this is Elias, which was to come.' (Matt. 11:14.) And again after John was beheaded, Jesus said to his disciples, 'Elias has come already, and they knew him not, but have done unto him whatsoever they listed.' Then the disciples understood that he spake to them of John the Baptist. (Matt. 17:12-13.)"

At the time of Jesus' birth there seems to have been a general belief among the more devout

Jews that the coming of the Messiah was to be preceded or announced by the reappearance of Elijah, the Prophet. Malachi, speaking as the oracle of God, has said: "Behold I will send you Elijah the Prophet before the coming of the great and dreadful day of the Lord." (Mal. 4:5.) These words of prophecy were the basis of a nation's hopes and expectations. But notwithstanding all this, John was beheaded, and Jesus was crucified.

India seems to be the birthplace, cradle and the home of the philosophy of reincarnation; yet Lanki R. Bhose, a noted Hindu scholar, writes: "Reincarnation, the legitimate child of transmigration (the latter is still the belief in Southern India), held so tenaciously and almost universally by old India, is on the declining plane. Psychology, as taught by the British and the French, is rapidly displacing the belief by showing its irrationality and depressing influence upon the superstitious in relation to animal and serpent and insect life."

Amid so many conflicting opinions, and with so many brilliant minds on both sides of the question, may it not be that the confusion arises from a too material conception of it? It may be somewhat disconcerting to one who is willing to believe in reincarnation to discover so many students of Theosophy, who claim to be the reincarnation of the same deceased personality. For instance, it is astonishing to learn of the great number of persons who are called the rein-



carnation of Paul and Peter and John; not to mention the host of Anthonys and other ancient celebrities. A friend of mine tells me that there are eight ladies in London who claim the honor and distinction of being reincarnations of Cleopatra. The editor of the *Occult Review* says: "The number of Mary Queen of Scots, who are reincarnated simultaneously at the present time, are simply legion."

Now it must not be inferred from the contradictory statements which I have quoted concerning this absorbing topic that I am opposed to it. I see in these great differences of opinion the results of a too gross material view of the subject and for this reason I am endeavoring to discover its spiritual side, if there be one, or if it has no spiritual side, to discard it altogether.

We have observed the tendency on the part of educated Hindus to get away from the belief that "For simple acts most corporeal, a man shall assume after death a vegetable or mineral form; for such acts, mostly verbal, the form of a bird or a beast; for acts mostly mental, the lowest of mental conditions." Since it is the nature of the species to perpetuate itself, it is not the opinion of advanced Theosophists that man ever becomes reincarnated in the body of an animal. The most popular theory at present, is that of the soul's necessity of rebirth in the body of a human infant, on the principle that past mistakes can be corrected only in this way. This is much as though one would have to return to a grade

in school for the lessons which had not been properly mastered,—like coming from San Francisco back to Boston to get what you missed in high school there. The theory is supposed to be substantiated by the words of our text: "Except a man be born again, he cannot see the Kingdom of God." This text is regarded as one of the strongest arguments in favor of the necessity of man's return to this planet for the purpose of doing that which he failed to do when he was here before. But if one studies carefully the whole context from which this text is detached, he may see that it does not refer to a physical rebirth, quite so much as it refers to a spiritual awakening.

Nicodemus had gone to Jesus under Cover of the night to inquire of Him concerning the Way. He perceived that Jesus was a man of God; despite the fact that he, Nicodemus, was a teacher of Israel, schooled in the law and the prophets, he was humble enough to seek Truth wherever he could find it. (John 3:1.) When Jesus told him that he must be born again, he could think of this requirement only in material terms, for he asked: "How can a man be born when he is old? Can he enter the second time into his mother's womb?" And the answer Jesus gave to this well-meant question, if accepted in its spiritual significance, will do much to explain reincarnation from the highest point of view. In that remarkable statement of Jesus, "That which is born of flesh is flesh, and that which is born of Spirit is

Spirit," is set forth the solution of the problem, the explanation of the riddle. He draws the sharp line of distinction between the spiritual man, made in the image and likeness of God, and the so-called material man formed from the dust of the ground. He declares that one is eternal and indestructible, while the other is temporal and evanescent. In this metaphysical description of man, Jesus makes it clear that *regeneration* is far more important than reincarnation. If reincarnation is a change in the physical nature of man, regeneration is a change in the spiritual nature of man; and it was on this particular change that Jesus laid most stress.

The necessity of being born again, according to the philosophy of Jesus, was not that an adult mind go through all the processes of physical conception, gestation and deliverance into the world as a shrieking, helpless infant. Jesus realized that man, in a state of spiritual ignorance, is shut up in the womb of materiality from which he must be delivered by Truth, if he would open his eyes on a world of God's creating.

It has been argued that if it is possible for the soul to clothe itself in infant form, it is equally possible for it to clothe itself in adult form, and so begin where it left off, instead of wasting so many years in acquiring knowledge that it must be in possession of already from its previous incarnations. I agree with Mrs. Besant that "The proofs of reincarnation do not amount

to a complete and general demonstration"; and for this reason I feel that regeneration is the point to be most emphasized in Divine Science.

The best religion is that which helps one to be of most service to humanity. It is not so much a question as to whether we were a St. Paul, Mark Antony or a Cleopatra in previous incarnations, as it is a question of what we are *now*. The great science is the science of ontology, which tells a man what he *is*, and enables him to transcend all limitations by the knowledge of the power of the Holy Spirit which works in him.

Reincarnation is a truth, but in a higher and a more spiritual sense than many of its most ardent advocates realize. The Logos, or the Christ, incarnated itself in Jesus, and it has always incarnated itself whenever men have been sufficiently spiritual to perceive it. The Christ incarnates itself, not in fleshly forms, but in spiritual qualities. The same Christ which incarnated itself in Elijah the Prophet, could incarnate itself in similar spiritual qualities in John the Baptist, and this without making one the necessary reproduction of the other in physical form.

When we understand the spiritual significance of the doctrine of reincarnation, we shall see that it is the perpetuation of persistent spiritual qualities, and not the repeated visits of the soul to this particular planet. The changes which go on in the world of time and sense have no

more relation to man, as God sees him, than errors have to the fixed truth of mathematics. Man is not what he appears to be, any more than the sun is what it appears to be. Man, as God and the spiritually minded man sees him, is no more subject to birth and death than the sun is subject to ascent and descent.

We say that immortality demands reincarnation, yet if we are to enjoy conscious existence after death, we must have had it before birth, since we cannot predicate immortality with one end. In the very nature of things, since we believe in immortality, we must believe in pre-existence, but we must not be too dogmatic in our declaration that pre-existence is limited to this particular planet upon which we are at present masquerading. Just as it cannot be proved that we continue to live on this planet after the transition called death, it cannot be proved that we lived on this planet before birth; while the fact that God is Life, and that man is the Idea of God, is sufficient proof that the life of man is eternal, and is the life of God.

## MARRIAGE

Thus at their shady lodge arrived, both stood,  
Both turned, and under op'n sky ador'd  
The God that made both sky, air, earth, and  
heaven,

Which they beheld; the moon's resplendent globe  
And starry pole: "Thou also mad'st the night,  
Maker Omnipotent, and thou the day,  
Which we in our appointed work employ'd  
Have finished, happy in our mutual help  
And mutual love, the crown of all our bliss,  
Ordain'd by thee, and this delicious place  
For us too large, where thy abundance wants  
Partakers, and uncropt falls to the ground.  
But thou has promised from us two a race  
To fill the earth, who shall with us extol  
Thy goodness infinite, both when we wake,  
And when we seek, as now, thy gift of sleep."  
This said unanimous, . . . into their inmost  
bower

Handed they went; and eased the putting off  
These troublesome disguises which we wear,  
Straight side by side were laid; nor turned, I  
ween,

Adam from his fair spouse, nor Eve the rites  
Mysterious of connubial love refused;  
Whatever hypocrites austere talk

Of purity, and place, and innocence,  
Defaming as impure what God declares  
Pure, and commands to some, leaves free to all.  
Our maker bids increase; who bids abstain  
But our destroyer, foe to God and man?  
Hail, wedded love, mysterious law, true source  
Of human offspring, sole propriety  
In Paradise of all things common else.

—MILTON (*Paradise Lost*, Bk. IV).

ON one occasion while Jesus was preaching the gospel in the temple at Jerusalem, the chief priests and the scribes, "sent forth spies, which should feign themselves just men that they might take hold of his words, that so they might deliver him unto the power and authority of the governor. And they asked him, saying, 'Master, we know that thou sayest and teachest rightly, neither acceptest thou the person of any, but teachest the way of God truly: Is it lawful for us to give tribute unto Cæsar, or no?' But He perceived their craftiness, and said unto them, 'Why tempt ye me? Shew me a penny. Whose image and superscription hath it?' They answered and said, 'Cæsar's.' And he said unto them, 'Render therefore unto Cæsar the things which be Cæsar's and unto God the things which be God's.'"

Marriage is the superscription of Cæsar written upon an ordinance of God. It partakes, therefore, of a dual nature. As an ordinance of God it represents the coalition of soul interests in

behalf of the welfare of the universe. As such it is the highest expression of love, for it is, as was the love of Dante for Beatrice, a phase of love so pure that the highest happiness it seeks is to serve the needs of its beloved. As a human ordinance, wedlock is the least understood institution of modern times; therefore it is undoubtedly the most desecrated of the ordinances sanctioned by man. In the present state of the world's spiritual ignorance it falls little short of being a labyrinth in whose intricate meanderings many brave explorers lose their way. Matrimony preceded man made law, but by a strange perversion of justice, it has come to depend entirely upon these laws for its legitimate existence. Paul has said: "And the commandment which was ordained unto life, I found to be unto death—for the law made nothing perfect." As a legal institution, marriage is an imperfect ordinance. Nevertheless it must continue to bear Cæsar's superscription until such time as humanity no longer will need "corrosive laws" and "parchment bonds" to support its tottering integrity. Through science, or suffering, humanity will eventually be delivered from the law, "and will serve in newness of Spirit and not in the oldness of the letter." But until the dawn of that long awaited day, marriage will be in subjection to human laws, for reasons which are so obvious that "silence is more considerate than speech." The "law is not made for a righteous man, but for the lawless and disobedient, for the ungodly



and for sinners, but we know that the law is good, if a man use it lawfully, for what the law cannot do, in that it is weak" we may do by the higher law of righteousness.

The "graceful incapacity" of the average girl welded to the "caprice of egotistical manhood" seldom results in happiness, but as long as men and women are self-deluded into the belief that the law has a right to unite them, regardless of conflicting personalities, they are obliged to endow the law with sufficient power to annul their bonds, if it is necessary to their happiness. Indiscriminate marriages must breed divorces, the least vital of the promiscuous evils that spring from unwise marriages.

The greatest calamity that follows in the train of an ill-assorted union is the misery into which the offspring of this alliance is mercilessly plunged. The child's misery is not mitigated by the fact that his birth was authorized by marriage, or legalized by creative instinct, nor does he care whether or not his parents are separated by a "legal" divorce or by the wanton desertion of one or the other parent. These victims are concerned with the fact that they are deprived of their divine rights by an indiscriminate law and that they have no redress. Children are the ones who should be authorized to compel all parents to provide for and maintain comfortably their unfortunate offspring.

The marriage that God has sanctioned is the "vowed transition of temporary into untiring

service and of fitful into eternal love." This is the spiritual union which does not need the seal of man's approval. Companionship is essential to happiness. Either sex is dependent upon the other for completion. Man's intellectuality needs the insight of woman's intuition to supply the wings for its upward flight above the shoals of spiritual barrenness into "the Truth in which all intellect finds rest"; as Dante has said, "intellect never appeases its longings until it is illumined by the Truth." Woman by reason of her intuition is nearer to the perception of Truth than man, but the latter by reason of the greater possibilities afforded him, is the average woman's superior, intellectually. The union of the noble intellect, with pure intuition, begets the blest existence that keeps "itself within the will divine," and,

"Love unfettered in this court sufficeth  
To follow the eternal Providence."

Woman, who by nature is less independent than man, has urgent necessity of man's protection as well as of his gentle guidance. The highest form of companionship is found in marriage. In fact a happy union is a very splendid friendship which finds its fulfillment, as in the case of Boaz and Ruth, in a *God-given conception* (Ruth 4:13) that gave to the world the great King David. As there is a celestial trinity there is also an earthly three in one, in the

union of wisdom and love which results in the expression of the fidelity and innocence found only in little children. It is in this gathering of "two or three" that Christ is found. This is the union that is blest by God, from which:

"Breathes forth a love that all the world  
Below is greedy to learn tidings of."

Such a marriage may be likened to suns "revolving in fluent and rebounding curves which only recede from each other in order to return again with renewed swiftness, and which together blend their rays into the glory of one double star."

This is the union that man may not put asunder. The magic wand that transforms marriage from a matter of convenience, to a divine institution, is the love that is faithful unto death in seeking its own in another's good; a love that nourishes itself by what it gives, and not by what it takes. But such a love is the fruit of the Spirit, which ripens in the union of mental and spiritual equals. It is never present at the "welding together of ephemeral sense attractions."

The wisdom of the response which Jesus made to the spies foiled the purpose of the chief priests and scribes, and so the Sadducees, who denied the possibility of the resurrection, went to him saying:

"Master, Moses wrote unto us, that if any man's brother die, having a wife, and he die without children, his brother should take his wife and raise up seed unto his brother. There were therefore seven brethren: and the first took a wife and died without children. And the second took her to wife, and he died childless. And the third took her; and in like manner the seven also: and they left no children, and died. Last of all the woman died also. Therefore in the resurrection whose wife of them is she? for seven had her to wife. And Jesus answering said unto them, The children of this world marry, and are given in marriage: But they which shall be accounted worthy to obtain that world and the resurrection from the dead, neither marry, nor are given in marriage. Neither can they die any more."

The Sadducees' question directly referred to marriage as the superscription of Cæsar. The Master answered their question on its own basis, which was that of marriages such as constitute the majority of worldly unions, into which neither common sense nor wisdom—the foundation and corner-stone of every wise partnership—enter.

The fact that Jesus did not marry does not constitute an argument against matrimony. He was a public man, without private interests. In the dedication of His life to the public welfare, He had consecrated His time to the salvation of

mankind. Not even Jesus could serve two masters; therefore, as was His custom, He sacrificed domestic happiness for the universal salvation of the multitudes. The Master never married, but by His unfeigned love for the sister of His friend, an affection characterized by the chastest purity, He demonstrated for others the possibility of the sublimely pure, ideal relationship, the best foundation upon which to build the true marriage. No child bore His name, and yet every flower-like face of childhood that, with upturned head gazed into the Master's kindly eyes, understood the magic of the universal Fatherhood which Jesus represented; and of which He assumed the universal responsibilities while yet denying Himself its individual happiness. Churchianity, perhaps unconsciously, has hidden the humanity of Jesus in the traditional trappings of ecclesiastical mysticism, but the humanity of the Son of man "bound up with love together in one volume, through the universe in leaves is scattered."

There is no excuse, and there should be no license for marriage until the contracting parties thoroughly understand and are willing and able to assume the mutual obligations growing out of the most sacred relationship in the universe. The time for men and women to analyze their capacity to love and to suffer for each other, is before marriage. For suffering is the price of love, and it is necessary to the purification of love. A mother's love is purified in the

furnace of affliction *before* she presses her babe to her breast. A wife's love, on the contrary, is purified after she has come into the possession of her heart's desire, but the true woman will not refuse to keep her compact simply because she has not been obliged to keep it in advance. If man takes his nuptial vows in jest, 'tis well that without end he should lament,

"Who for the love of *things* that do not last,  
Eternally despoils himself of Love."

Those who are not educated up to a high standard of love before marriage will find it difficult to rise to love's demands afterwards, and as long as society lionizes the licentiate, and weds virtue to vice, women will sow to the wind and their offspring will reap the whirlwind.

The license that society has granted to the lover will be difficult for the wife to revoke. The most conspicuous cause for marital wrecks is that which is known as shattered moral obligations. Most of these disasters would be forestalled if the wife would substitute tact for spleen. No man will desert his wife for a lesser relation. Any one who does is merely in the stage of moral development where he passes for a man, and the wise wife will ignore the apparent disloyalty and thereby put it to an ignominious death. As long as society admits of sex in sin and establishes two paces for the children of men, the latter are to be pitied rather

than blamed for their wholesale disregard of moral decency. When women demand more of men *before* marriage they will find less opportunity for complaint afterwards. In the present state of the world's spiritual development, both men and women are victims of false social systems whereby "every day the Christ is bought and sold." To marry under existing conditions demands abnormal mutual sacrifices on the part of both man and woman.

The weakest link in a woman's chain of existence is her childish jealousy, and it is an element that must be ruled out of successful marriage compacts. In the home suspicion colors everything with the somber hue of its black shadow and closes the door on happiness. In the nation it is a breeder of warfare which is nothing short of wholesale slaughter, massacre and wanton rapine—legalized! Selfishness is at the root of all jealousy and the home is no place for selfishness. "Woman is endowed by divinity to be the protecting genius of man's infancy, the charm of his youth, and the support and counsel of his maturity"; by reason of this she is the route by which man finds his way to his own soul! Wives and mothers, rise and overthrow the demon of jealousy, and, profiting by the mistakes of past generations, meet the necessity of educating the fathers of the coming race morally and spiritually by the potency of Christly example. Raise the standard of virtue to accord with spiritual requirements, for in no other way

can your sons and daughters come into their rightful inheritance, which is to become the parents of the spiritually-minded.

The union of virtue with vice would result in the transformation of vice, *if* virtue were more wisely loving and less exacting. If love would magnify the God-given intelligence that is dormant in every living creature and minimize the ignorance that conceals it, it would make the crooked paths of superstition that "pleasure lurks in sin" straight. True Love would lift marriage from the mire of "legalized lust," and enthrone it in the heaven of Purity. Such love would smooth the rough places of doubt that linger in man's mind concerning the spiritual status of feminine love, and man would be re-deemed in spite of himself.

All material institutions are erected upon a tottering foundation. Marriage as an exactment is no exception to the rule, for it is largely erected upon superstition and ignorance. The fanaticism that would feign to believe that it is within man's domain to unite that which God has not joined, vice and virtue, and the ignorance which supports this fallacy by mistaking codes, all too often devised by the worst passions of men for divine law, need to be educated out of themselves *by women*. In the higher order of spiritual intelligence there will be no taxation without representation. It is the union of wisdom with omnipotent love which will open "thoroughfares 'twixt heaven and earth,"



and it will express itself in the diffusion of "its virtue multiplied among the stars." Churchianity cannot take the place of Christianity, which is the incorporation of the Christ principle in our daily life. Church as an institution, "striving for appearances, doth make its own inventions"—and the Evangel holds its peace.

"One sayeth that the moon did backward turn  
In the Passion of Christ, and interpose herself  
So that the sunlight reached not down below ;  
Florence has not so many Lapi and Bindi  
As fables such as these, that every year  
Are shouted from the pulpit back and forth,  
In such wise that the lambs, who do not know,  
Come back from pasture fed upon the wind ;  
And not to see the harm doth not excuse them.  
Christ did not to his first disciples say,  
'Go forth, and to the world preach idle tales,'  
But unto them a true foundation gave ;

. . . . .

Now men go forth with jests and drolleries  
To preach, and if but well the people laugh  
The hood puffs out, and nothing more is asked.  
But in the cowl there nestles such a bird,  
That, if the common people were to see it,  
They would perceive what pardons they confide  
in,  
For which so great on earth has grown the folly,  
That, without proof of any testimony

To each indulgence they would flock together."

By these practices Churchianity becomes the most powerful and by no means the least harmful of the superstitions that shade enlightenment, and "if the Intelligence that keeps the stars in motion is not maimed" the coming centuries will displace Churchianity with Christianity. In the matter of marriage church plays a baneful part in the superstition that it is possible by a Divine decree to join together that which Wisdom has left asunder. When the spirit of Christ takes the place of church in the union of spiritually enlightened souls, then and not till then in marriage will

"Many jewels be found so fair and precious  
They cannot be transplanted from the realm."

But this can come about, as have all great reforms, only by individual enlightenment and the crucifixion of personal desires, on the white cross of universal need. By knowledge of his divine birthright man's confidence in his spiritual inheritance will dilate,

"As the sun does the rose, when it becomes  
As far unfolded as it hath the power"

and "in his eternity outside of time" God will fill the measure with divine accomplishments. The immortal Poet beheld the Rose of Humanity in

Paradise, "which under the rays of Christ is blossoming,"

"There is the Rose, in which the Word Divine  
Becomes incarnate; there the lilies are  
By whose perfume the good way was discovered."

Every petal of this rose represents individual humanity resting in divine universality, individuality in union with universality. The humanity of mankind is the mirror in which the divinity of God is reflected, and God has joined the humanity of man to His own divinity "by the sole act of His eternal love." That which God has joined Churchianity would put asunder, and that which God has not joined it would hold indissolubly together.

The soul of every brute and every plant "by its potential temperament attracts the ray and motion of the whole light of Divinity," and thus all creation is one in Christ Jesus. In the poetical comparison of the ivy and the oak, sight has been lost of the vine's suffocating embrace of the stalwart tree. If the clinging ivy is left to itself it causes the decay of the royal oak. In the application of this aspect of nature to marriage it suffices to say that mutual independence is necessary to the soul's spiritual development. Feminine despotism has no more place in marriage than has tyrannical autocracy or hypochondriacal affection. The "Tyranny of Tears,"

is no more commendable than "The Tyranny of Threats."

To paint a masterpiece the artist requires all the glaring colors spread on his palette. Even so marriage requires all the tints of love, but, like the colors on the palette, the vivid tints must be blended by wisdom and intelligence before the picture may be painted. When women learn to devote themselves to the soul interests of their husbands, they will rise above petty jealousies and meaningless trivialities and prove themselves helpmates for men. The home is a good man's blessed trinity, and therefore it needs must become a consecrated hermitage, "wont to be dedicate to worship only," of the real, the good, and the true. Man does but need to apprehend the Truth in order to direct his feet toward it, and the good wife is his best spiritual guide into the paths of peace. By reason of his inherent divinity man is consecrated to the good.

"'Tis sin alone which doth disfranchise him  
And render him unlike the Good Supreme.

. . . . .  
But infinite Goodness hath such ample arms  
That it receives whatever turns to it."

When a man's needs expand beyond the reach of his mother, he seeks a wife. The intuition of

the woman must divine that what the man needs is the unique combination of a wife and mother, or the wisdom of spiritual motherhood blended with the exalted love of rich womanhood. To meet this need, a wife must divest her mind of selfishness and use the same tact and gentle forbearance with her husband's idiosyncrasies that wisdom would suggest in the case of a sick child.

The wife must always bear in mind that in the hand-to-hand struggle for existence a man's soul is exposed to the contagion of vice, while his heart is bared to the wounds of business corruption. A woman must distil from her own soul the anodyne, and from her heart the spiritual ointment which is to heal the wounds of the man with whom she has cast her lot. And these remedies must be applied so gently that the patient will not be conscious of their application. The office of the wife is to be Mother, Instructor, and Soul Physician all in one, but God has graciously fitted her to fill this responsible post. It only requires that she rise to her divine calling. Children of God arise, and

"Run to the mountain to strip off the slough,  
That lets not God be manifest to you. . . .  
The heavens are calling you, and wheel around  
you,  
Displaying to you their eternal beauties,  
And still your eye is looking on the ground."

In marriage "no sophist's subtlety would there find place" if men and women realized the importance of honesty in their partnership, for any compact into which dishonesty enters is morally annulled. Marriage should illuminate love instead of concealing it, and it would if the same modesty and constancy characterized the more profound relationship that waits upon an ideal wooing. After marriage, both husband and wife should rise to the ideal standard that is required to establish a noble parentage in order that their progeny may not have reason to weep for their parents' crimes of omission or commission. The formation of a new race is requisite for the redemption of the world. Let the knowledge of this universal need penetrate the mind and heart of such men and women as contemplate the blending of their highest interests in a hallowed union, and these are they who will be prepared to assume and maintain their divine responsibility towards God and the universe, the propagation of a more spiritual race. Jesus turned the colorless water of personal existence into the rich wine of a spiritual unity. This is symbolic of the true marriage. In the presence of adversity it is well to remember that it is the rod of discipline that prepares humanity for the staff of spiritual comfort. Sorrow is the sepulchre of false trust and material hopes.

"Who never ate his bread in sorrow  
Who never spent the midnight oil

Weeping and waiting for the morrow  
He knows not you, you heavenly powers."

From the ashes of burned-out sorrow come forth divine enterprises which, by the spirit of God, have illuminated the world with the effulgence of their brightness. The resurrection was wrought in a tomb by a Man who would have been alone in the dark had not the spirit of God illuminated His sepulchre.

Marriage is a trinity in unity ordained by God and it is the only legal institution that bears the seal of Divine approval. Hence in the holy state of the spiritual union of souls dedicated to the service of humanity,

"all suspicion needs must be abandoned,  
All cowardice must needs be here extinct."

Marriage is the sanctuary set apart for the propagation of gods through love, which is the vestment of spiritual union, and

"As long as the festivity of Paradise shall be,  
So long our love  
Shall radiate round about us  
Such a vesture."

## HOROSCOPES

*"Let now the astrologers, the stargazers, the monthly prognosticators, stand up, and save thee from these things that shall come upon thee."—Isaiah 47:13.*

**T**HE subject of astrology, while it is tremendously fascinating, is one that must be approached with some degree of timidity by the ordinary mind. As far back as we can trace the history of the workings of the human mind we find the subject of astrology occupying thought. The remotest Egyptian, Hindu and Chinese history records the fact that astrology was the predominating science of those days and of those peoples. It is perhaps the most ancient of all the sciences. There was a time when it seemed to dominate human thought to such an extent that nothing was done at all without consulting the stars. All prophecies were made upon the assumption that certain planets governed human life, individually and nationally. And this study of astrology went on with varying degrees of intensity on the one hand, and indifference on the other; some accounting for the great rise and fall of the different empires as a result of planet-



ary influence upon those empires, or, in other cases, the result of the belief in planetary influences upon the minds of the people of those days.

When the Israelites went into captivity they knew little if anything about astrology. It was in Egypt that the children of Israel learned the science and art of the ancient Egyptians. And it was with this advent of their captivity that there entered into the Hebrew mind a superstition which had never before been there. They now began to feel that they were the victims of certain planetary influences over which they had no personal or national control. If the planets said certain things concerning their welfare or destruction, it would be so, regardless of anything they might do individually. This went on for centuries. Occasionally a prophet like Daniel arose in the midst of the people and showed them that prophecy and promise all belong to and proceed from God—*independent* of planetary conditions; independent of the *influence of stars* upon human life.

But it was like the voice of one crying in the wilderness. Whenever a Daniel arose, he arose in opposition to all the popular beliefs of the day. The astrologers had the chief seats at the tables of the kings, and not until the astrologers and wizards and necromancers exhausted all their skill and ingenuity and were utterly incapable of interpreting, was the prophet of God called in. It seems ever thus that we reserve the best for the last, howbeit, we do it somewhat

unconsciously; and so we are not surprised at the necromancers and astrologers of the court of Belshazzar having exhausted their ingenuity, and Daniel being brought in some mysterious way into the court of Belshazzar to interpret the handwriting for the King. But, I say again, it is only occasionally that we turn to a Daniel; we seem to be so easily inclined to the other methods and modes of interpretation, especially of the future. What a strange and unaccountable inquisitiveness which would have us know beyond peradventure, beyond doubt, what is going to take place in our lives ten years or one hundred years hence!

For centuries people have been feeling a desire, a most intense desire at times, to know something of what is going to transpire next year, five years or fifty years hence. Because astrology in that day of superstition grew to be the most infallible guide for individuals and nations, it existed throughout all centuries until it invaded Rome itself. It was now accepted by the Court and now rejected by the Court; it was now accepted by the Senate and now rejected by the Senate. So it is not surprising that eventually astrology arrived simultaneously with the dawn of the Christian era. In fact, we would be very shallow, indeed, if we did not see the very close connection between astrology and primitive Christianity.

Was it not the Chaldeans, or the star-gazers of the Orient, who saw the star of Bethlehem and

knew what it portended? There was no collusion among these Wise Men of the East; they did not start from the same place or by common consent. Tradition tells us that they came from three very distant and remote points of the compass, each having seen the star in his own respective home, and that they followed it until they converged at a point just outside the Holy Land and then journeyed together into Palestine and thence to Jerusalem. This is very interesting, because it argues for the validity and genuineness of the science of astrology as it was understood by the eminent minds of that day.

In order to expose the fallacies of a system it is not necessary to uproot its fundamental principles: in order to show how little there is in some aspects of astrology it is not necessary that we enter into a detailed declamation against the much that is in astrology. There is a great deal *in* astrology, it is true, especially when it bears relation to fundamental facts, to scientific discoveries; especially when it indicates certain well-defined normal conditions. Astrology, in a sense, is purely scientific, but the point to make clear is the point that astrology, as formerly studied, as formerly applied, has come into great disuse, and may I say, without fear of giving offense, *misuse*.

Scientific astrology flourished during the first three or four centuries of the Christian era, with the most eminent minds of the early Christian

Church differing in their opinions concerning it; some declaring that astrology was an exact science; others declaring that it was leading the people wrongly and disturbing the ignorant, causing people to interpret all their experiences as something that would disclose a future happiness distinct and separate from a present misery. When this did not come to pass, when the prophecies were not fulfilled, then there came a greater unhappiness and a tendency toward suicide. And so, I say, the church differed with regard to astrology just as the eminent laymen differed. The church finally decided to reject it, that is, to have its study and practice discontinued so far as the common people were concerned. This was done in something like the eleventh or twelfth century.

In the fourteenth and fifteenth centuries the study of astrology was again taken up by the priests so vigorously and energetically that two of the oldest universities of Europe instituted chairs for the scientific investigation and demonstration of astrology. For nearly a century it flourished without any real condemnation on the part of the church—it was tolerated, permitted. There was not a princely house in Europe that did not have its paid astrologer; there was not a community that did not have one or more persons who could foretell future events by their astrological science.

Savonarola and others of the school who felt that they saw the pernicious effect of a too gen-

erous discussion of science on this age, and who felt it was having no small effect upon the prolongation of human misery, arrayed themselves against it. For a time the subject subsided, only to come into vogue again among the thoughtful, so that we find later a Kepler, a Wallenstein and a Napoleon Bonaparte strong in their advocacy of the effect of the planets upon the human system, upon human affairs, both individually and collectively. When Napoleon referred to his lucky star it was not done for mere effect, but because he actually believed in it, as so many others did.

Then there came the Copernican era, a revival of that science of astrology which has to a very large extent superseded astrology in scientific mentality, and with it came the upsetting of many of the theories of the ancient astrologers. The revelations due to astrology then brought about a declaration of the fact that the astrological discoveries were based on false premises, the premises being that the earth was a disk, an immovable orb, and that the celestial bodies were constantly in motion. This upset the whole fabrication and resulted in a certain amount of enlightenment. Nevertheless, astrology still existed, because, I say again, astrology is a science, and when it is not barbarously treated or used for ignoble purposes it may be studied with a great interest—at least a great intellectual interest.

The most profound astrologers tell us that as-

trology is not an infallible guide; that many of its prognostications are based upon assumptions: one of the most sane and sensible assumptions being that if an individual has a tendency to go in a certain direction, and is not checking himself, he is quite apt to follow that direction to his own destruction. Therefore, the prognostication of that man's individual destruction or individual future calamities may be safely indulged in by reason of his past performances.

This does not altogether mean that the astrologer does not feel that there is some influence of the planets upon human life and conduct; but the profound astrologer declares that there is, in addition to this influence of the stars upon the individual soul, a something within the soul, which is capable of resisting this influence; rising above its destructive effects, and developing character under pressure. This, I may add, was only an idea that came from Germany early in the nineteenth century: up to that time it was not so regarded. Up to a little over a hundred years ago it was thought by astrologers that no matter how strenuously the individual worked, he could not escape the consequences of having been born under an unfavorable star. So it remained for Bernard to discover in the mental domain what Copernicus had discovered in the physical domain, namely, a new order of things, a new power of the soul, which had been quite overlooked.

If we believe in astrology as it was taught an-

ciently, then, you see, there is very little credit due to the individual. He is little more or less than an automaton. If Judas was born under an unlucky star, a disastrous star, communicating to him as a child a destructive, injurious and deceitful tendency, then we should not blame Judas. If Jesus, on the other hand, was born under a goodly star, a star pregnant with power for good, a star which communicates to the child who is born under its influence nothing but the highest and the best and the sweetest and the noblest, I see no very good reason why we should ascribe any particular credit to the Master or why we should condemn Judas. If a man merely does what he is impelled to do by planetary conditions, if he merely follows out the line of least resistance, due to the fact that he was born under a certain star, then, whether he be a Judas or a Jesus, there is no condemnation for the one or praise for the other; they are merely following out the line of their respective destinies; they are merely following the pursuit laid out for them by the particular planet under which they were born.

I selected the subject of horoscopes because of a letter which came to me from one of the most brilliant men we have, a man who consulted an astrologer some time ago and was told that he was born under an unlucky star and that everything he touched would crumble to dust. He said: "At the time it impressed me very little, but lately since things have been going so very

badly I have gone over the period of my unusually active life, and I find the prognostications are not only true of things as they have subsequently happened since my interview, but I find that they are equally correct regarding affairs which had previously transpired. I find my whole life has been colored by the fact that I was born under Jupiter. Everything I have touched, which gave promise in the beginning, has disappeared, even money which I, out of the goodness of my heart, have lent to friends without security; until I now find myself on the very threshold of a 'panicky' failure."

How do you account for it? Is it possible that planetary conditions are of such a character that lives are made or marred by them whether we will or no? Can you shed any light upon the perplexing situation of this man, which you know is not at all exaggerated? It is surely a well-defined one because it comes from a cultured mind, and it is an interesting one because it comes from a man of intense thought. It is merely one of hundreds of thousands of similar cases in which persons are laboring under the belief that they are the victims of certain planetary conditions over which they have no control. And this is pitiable. It is painfully pathetic, because so long as a man carries about with him the dread of his horoscope, so long as a man's horoscope is disastrous and suggestive of impending evil, the man cannot be successful to the highest degree. It is painful, in-



deed, to find a man of otherwise big heart constantly carrying about with him his horoscope like a disease. Do what he will, he says he cannot escape it. Is it not deplorable to think of a cultured man stumbling over his horoscope, unable to walk erect mentally or physically or financially, because of the terrible sense that he was born under Jupiter, and cannot be successful, believing he cannot break the claims and escape the results of that planetary influence? This, I say, is tragic. If the horoscope of man has such tremendous power, then most of us are miserable, because most of us have wretched horoscopes.

The prognosticator of evil may be sincere, and the stars may portend that evil conditions are about to ensue, but if the other side of the picture be not conveyed to the individual, the astrologer were sowing seeds of misery and death. If he does not reveal to the person who comes to him, that, despite planetary influences and despite heredity and despite environment, there is that *something* in the individual *bigger* than the stars, then he were an injury to the community. And so it was that these smatterers in astrology, these persons who profited by a little knowledge of a great and wonderful and dignified science became obnoxious to the early Church, destructive to the people of the middle centuries and injurious in our own time.

Think what you will of your horoscope, but always *know* that you are bigger than it! Al-

ways realize that a live man is bigger than a dead one, and that a living, vitalizing principle is bigger than an ordinary planet; bigger, I say, morally; bigger, I say, mentally; bigger, I say, spiritually; so big in fact that, when he understands the dominion which was given to him by God Almighty over the birds of the fields, and the fishes of the seas and the very stars that shine, he can have power over all conditions.

If a man is to be forever at the mercy of his horoscope and the fact that he was born under an unlucky planet, then of what avail is this wonderful Psalm which we all know: "The Sun shall not smite thee by day, nor the moon by night" [Psalm 121]. Is that a promise of good to the individual or a prognostication of evil? Who shall say, and say it with unction and with a feeling of conviction in his own soul? He that liveth in the "secret place of the most High" [Psalm 91:1], *he* shall say, "The sun and the stars have no power over me. I am not subject to starry conditions, but to spiritual conditions. I am governed by that Holy Spirit which dominates the whole universe, the stars, suns and the moons. The planets are my obedient servants. They are to give me comfort. They are here to reveal to me wisdom."

A star cannot investigate the soul of a man, but the man can investigate the souls of all the stars in the great celestial kingdom. A man is bigger than a star because he thinks. A star moves automatically and according to law with

ceaseless regularity, but man is a free agent; man is a thinking being, and because of this, more is required of him than is required of a star. He is not subject to planetary conditions when he understands them. He is no more subject to Jupiter than he is to a draught of air. He can be no more influenced through his long life of varying success than he can seem to take cold by sitting in a cool room. The man who does not realize that he is spiritual and who believes that he is subject to all the lower laws of matter, carnal mind, or whatever you please to call it; the man who believes that he is under the domination and the doleful influence of an ill-omened planet, will be under it so long as he believes in it.

This is the thing that Divine Science has brought to us; it asks the question: Is man subject to planetary influence or to his fear of it? We find on critical investigation and thought that a man is more subject to his fear of planetary conditions than he is to planetary conditions themselves, just as he is more subject to the thought of a draught of air giving him cold than he is to the draught itself. It is fear, and whether the early Church realized it or not, it did well to discourage the all too generous advice of the embryotic astrologers of its day, because they were circulating in mortal mind, in the carnal mind, thoughts of fear, impending calamities; prophesying things to come; prognosticating dangers and devilish experiences, and naturally the

human mind began to expect what was prognosticated, because it believed in the astrologers and the charlatans. But occasionally there arose a Daniel, and Divine Science is more than a Daniel. It has come to destroy superstition; it has come to place all the sciences where they belong; it has come to give credit to that to which credit is due; it does not detract at all; it does not ridicule the science of astrology; it merely exposes its fallacies, not so much the fallacies, as I have said, as embryotic astrology.

The persons who work greatest danger in this world are those who think they know a great deal about a subject which is big, and of which they know very little. The little they know is not very injurious, but the great deal they do not know is painfully distressing; and rather than be considered ignorant, they draw on the imagination, and hence we have chaos.

It is a sad thing to find a big, strong man who feels that because of his horoscope everything that he touches is bound to fail. He presently gets so that he does not touch anything; and if he has a little capital or principal he lives on it until he has none left, because he is afraid to invest his remnant, being sure that it will go the way all the rest has gone. Is it not painful? What refuge has he? The only refuge any man has from things of that kind is to take secret counsel with the Most High. And this is not a mysterious distant court somewhere beyond the sky. It is the inner consciousness of man's su-

premacv through God ; man's supremacy not only over the things of the earth, but over the planetary system itself.

If Napoleon had said with the same degree of intensity, "There are no planets," as he said, "There are no Alps," it is very doubtful if starry superstitions would have bothered him as they did. Through all of his successes he pictured this solitary phantom hovering above him, like the sword of Damocles, always ready to swoop down on him. It was his star of fate, and he did not so regard it for mere effect. He actually believed it in his inner soul. He knew that the thing must come. The thing which Napoleon most feared came upon him, as it came to Job of old. He feared exile; he feared that his sun of glory would set one day and that his star of destiny would rise—it did. It always does if you think it will.

If some Daniel had said to Napoleon: "My dear fellow, principle is greater than the planets; spirit is stronger than the stars; good is more potent than evil; justice is more powerful than injustice. No matter what star you were born under seek and serve that which is true and righteous and you will overcome this inherited tendency, overcome this planetary influence"—it would have been the best thing in the world for him. We do not say that it does not to a certain extent influence your life when you do not know any better. What we *do* say is that it cannot influence your life when you *do know better*.

If there is a horoscope, my dear friends, it is that eternal horoscope of God which, when He cast it into the original, has remained forever until the present day, and that is, that the destiny of man is established in the mind of God. The destiny of man is the destiny of one born to succeed; to triumph; to overcome conditions and circumstances. This is the most glorious destiny of man, but we can never attain it until we realize that our horoscopes, humanly drafted for us, are not the divine originals; they are dealing with conditions over which we *have* control.

Man is not at the mercy of the planets. Man born in the image and likeness of God is supremely powerful over all—but he must learn it; he must know it; he must consciously feel it, otherwise he is going to have this dreadful thing walking with him, talking with him, sleeping with him—his human horoscope.

There is something bigger than your horoscope, and that is your soul, your powerful soul. Mark me, I do not say there is nothing in astrology any more than I say there is nothing in astronomy. A science which can calculate an eclipse to a fraction of a second cannot be derided, cannot be ridiculed or gainsaid. But a science, the smatterers of which pretend to know more than science itself; which reveals and prognosticates the evil conditions without giving the individual a means to escape, or to prevent them,

and gives no spiritual offsetting for erroneous conditions, is dangerous.

Whatever there is of good in astrology, these smatterers, these necromancers, these molders of death and disaster, who predict but cannot promise the way out of their predictions—I say, must be removed! I say, any one who prognosticates anything of the future that is evil, should be able at the same time to reveal what is really resident in you: the power of the Holy Spirit which enables you to rise above predictions; to rise above ill-omened things said to be seen in the heavens.

There is within you the image of God. There is within you the power of the Holy Spirit, and it is this you must call upon. Call upon it to control your planetary influences; to overcome your horoscope as you would overcome sin of any kind. To do so is sane; is helpful; is really Christian; to do otherwise would be prognosticating a thing which would follow a certain line; it would be saying such are the conditions under which you were born. But, ah! there is within you the spirit of God, and the breath of the Almighty gives you life! There is within you the power to offset and to overcome all sins, whether they are planetary or personal environments. The prognosticators can tell us what they will about our Jupiters, but let them tell us about Christ. *Mind is greater than the stars, and man is greater than all his limitations.*

## PREDESTINATION

*"For whom he did foreknow, he also did predestinate to be conformed to the image of his son."—Romans 8:29.*

**T**WO of the cardinal points in Calvin's doctrine of predestination are, first that God elects individuals to be saved; second, that He designs complete redemption for these *only*; that every event in their lives was predestined and could not have been avoided.

Carefully bear in mind these definitions of predestination; that the Calvinistic is the arbitrary method of God by which some are ordained to be saved and others to be eternally lost. The definition of predestination as given in the Koran is that every event that has ever occurred in the history of the world or which ever will occur was foreordained from the beginning and could not possibly have been different.

These are the doleful interpretations as almost universally accepted at one time and as accepted by many to-day. Predestination declares that if a man is born to be hung he can never be drowned; that each event in his life, and the



manner of his leaving this sphere of activity was foreordained before his birth, and from such teaching was born the doctrine of fatalism.

There are many sensible people who are fatalists, those who believe it is useless to battle against the predestined conditions in life. Calvinism teaches that man has attached to him at birth a personal chart of life which he must follow to the letter; that if he has not been elected by God to be one of the saved, no efforts on his part can tend to his salvation.

Some centuries ago theologians of the Christian Church began to see an element of unfairness in this situation, because their alert mentalities discovered that the individual, in order to be an individual at all, has what is called "free will"; that is, he is a free moral agent, and because of this it was possible, very possible, that a man who was predestined to be something other than he wished to be, might by the exercise of free moral agency or free will break the shackles. Many controversies took place, among the active mentalities of the Church and the sleepy ones, on this question of predestination, but it was never settled because even so great a church dignitary as Robertson (Frederick William, 1816-53), perhaps the greatest preacher of his time in England, declared that it was possible for him to see predestination and a certain amount of free will without interfering with the plans of the Infinite. He, however, only plunged them into a dilemma. He

handed them predestination on the one hand and free will on the other.

Now my friends, what is free moral agency for if it is not to carve out for the individual the kind of life that he desires to live? If it is for no higher or better purpose than for one merely to follow the lines of least resistance and accept the doctrine of predestination as a fixed chart for one's personal life, then I see no real value in free moral agency.

It seems ridiculous, and yet this great man of the Church, Robertson, declares that he can see vaguely, dimly, the possibility of predestination according to the Calvinistic theory, and free moral agency according to the desires of the inmost heart. He does not tell us that these ideas can be brought together and caused to work in harmony; he could not tell us that because two thoughts so utterly opposed to each other never could be brought to work harmoniously together.

Predestination has been a mightily discouraging doctrine which Theology has never been able to explain. It remains, therefore, for the thoughtful minds outside the Church which are not bound by the traditions of the elders to solve this doctrinal enigma. If man wishes to be noble, great and powerful spiritually, it would surely be a pity if predestination should prevent his spiritual growth.

Free moral agency is God's greatest gift to man, not intended, however, to affect the foreor-

daigned plans of the Infinite. Were these plans that each individual should follow a certain line of conduct carefully mapped out before his birth, should follow it through all the events and experiences, pains, passions, trials and tribulations of what we call this earthly life, and finally land in a state of unending torment as the result of his life here, then it would be a sad theology and a sad outlook.

That predestination is a law goes without saying; that free moral agency is a God-bequeathed power also goes without saying; and to affirm that these two, one a law and the other a force, can work together harmoniously it is our purpose to show. We shall prove the possibility of predestination and free agency working in perfect harmony and bringing about those high conditions which every aspiring human soul desires. But in order to do this we must take a new view of predestination. We must get away from the idea which says that an invisible tag is placed around the neck of every child the moment it is born; a tag signifying the method and manner of its future life and inevitable death and of its postmortem experiences, for this is the idea which has obtained for so many centuries in the minds of men concerning predestination. Predestination is a law, and perhaps the most beautiful law in the whole category of laws. It is diametrically opposed to the Calvinistic idea that God elects some to be saved and others to be eternally lost; it is diametrically opposed to the

teaching of the Koran. How differently does the Master regard this law! He seems to feel, when we turn with anguished hearts, mutilated bodies and tortured minds, that we are entitled to something nobler in the way of interpretation of this great law, and he tells us in unmistakable words, "It is not the will of your Father which is in heaven that one of these little ones should perish," but that all of them should have eternal life. It is not the will of our Father which is in heaven that the sinner should die, but rather that he should be converted and live. Imagine, my friends, that it were predestined by God that the child should die and that without baptism; that the floor of hell should be paved with the skulls of unbaptized infants (as a contemporaneous writer of Calvin declares to be the case); imagine this vivid picture of Dante's *Inferno* of a seething mass of lost souls—including the repentant ones (because of this terrible law having gone into effect,) and where men who desired to be saved could not be saved, and little children although not responsible for their personal salvation eternally damned! Imagine this if you can!

Is it not a wonderful thing to have the greatest of all teachers tell us that the predestination of God concerning man is that *all* shall know Him from the least of them unto the greatest, from the lowest to the highest, from the most degraded and debased to the most exalted and powerful?

I want you to bear in mind these wonderful words of our text, because they signify what Paul the Apostle understood predestination to mean: "For whom he did foreknow, he also did predestinate to be conformed to the image of his son."

For God to know means for God to foreknow; for God to ordain is for God to foreordain; for Him to destinate means for Him to predestinate. So all the great scheme of the universe is known from the beginning to the end by that Infinite Wisdom which men call God, and in that Infinite Wisdom we see the working out of an oral process of unfoldment.

God predestines Man! He foreknows Man! He foreordains Man and for what purpose? To be conformed to the Divine Image. What a wonderful predestination that is! How it would have enlightened the medieval theologians if they had taken these words of St. Paul and examined them carefully and found what they really meant. They knew the meaning of the words predestinate, foreknow, and foreordain, but they did not know the beautiful word conform. To conform—to make one with—to cause one to be in complete harmony with; this is what is meant by man being foreordained to the image of God. Theologians have seen only half the picture.

We see man in the process of going out, but we do not see him coming back. It is as if we saw an Australian boomerang-thrower throwing his boomerang and we wondered where it was

going, trying to see if it would not disappear in the distance. Presently we see it returning to the hand of the thrower. That is the half of the picture that Calvin did not see. He saw the other half, God throwing Man into this great world of experience and letting him go with a tag on his neck signifying the career he should follow notwithstanding he desired to follow a very different one.

Divine Wisdom and Divine Spiritual Science see the end from the beginning. We see the boomerang which we may figuratively speak of as Man going out from the great heart of God, making its circuit and coming back again, having gained much by the experience. Just as the boomerang gains velocity on its homeward journey, just so man on his homeward journey back to the great heart of God brings with him the treasures of this wonderful life.

For instance, take a sincere teacher in a school who is not there merely for financial gain but who desires to see the unfoldment of his pupil's mind; he sees in the child what the parents cannot persuade themselves to see; he believes that in that child are great possibilities and he goes to work upon the unfinished product of other systems of education. All the time he sees the boy as the thing that is coming into its own. He holds the thought over the child that he must return to his divine perfection. Imagine a child in an atmosphere of this kind. Picture the unfoldment of the child in whom the prin-

cial of a school has such tremendous confidence that he knows that one day that child is going to manifest all the intellectual perfection which God intends he shall manifest. This child cannot be a failure.

Compare the patience of this teacher with the wonderful patience of Divine Wisdom which, whether or no it sees us at work in this great schoolroom of life, has but one idea concerning us,—our perfection in the divine scheme of things. It is as if we were put into a workshop with a certain pattern to follow and the master workman knowing beyond the shadow of a doubt that we were fully capable of working out this scheme, should leave us with all the implements and with a pattern before us, knowing in his own mind that it is but a question of time when we shall bring to him the finished product.

God sees in you the divine artist and has given to you the perfect pattern. The thought of God is, "It is only a question of time when this son of mine will come back to me with the finished work, when all the thought in his mind and all the atoms of his body are conspiring to bring about a conformity with the 'I AM.'"

In the great schoolroom of life we make many mistakes—serious mistakes; we suffer because of them and devise ways, means and methods of our own for escaping the punishment of these mistakes, but it is this very punishment that is going to correct them, till we begin to see that we

were destined to be something infinitely greater than that which we have produced in our lives.

Shakespeare says, "There is a destiny which shapes our ends, rough hew them as we may." The fatalist says it makes no difference how we live, we shall end just as God planned us to end. The great universal scheme of things has us at its mercy, so it makes no difference as individuals what we do. "Why not interpret these words of Shakespeare a little differently? Thinking of man as a mortal, beginning at birth and ending at death we know how the ends are shaped; we know we come into this plane of consciousness with a cry, and we know that most of us go out with another cry; we know this only too well, but this is not all of man. These are not the ends that destiny has shaped, for when we begin to think seriously and think of man as an immortal instead of a mortal being, as spiritual instead of material, then we begin to conceive of man as the son of God instead of as a mere son of man; we begin to see that the ends which destiny has shaped for us unite. Those ends meet in that eternal life which is God; they are so skillfully welded together that the human eye cannot see the point of separation. These ends have been destined from eternity to eternity.

The predestination of man is that he shall forever repose in the great central heart of God. From the very beginning it has been foreordained that man shall conform to the image of His Son; to the image of the One Altogether



Lovely. It is the destiny of man to be superior not only to sin, but to sickness, sorrow, pain, perplexity and poverty; this is the destiny of man. While we are working this out here, either ignorantly or intelligently, a Divine plan formed throughout all eternity is at work in every human consciousness.

It is your work and mine to understand the purpose and cause for which we came into this world; why we are here, what we are going to do and what is going to become of us. The simple works of St. Paul interpret predestination from a glorious point of view. They tell us that conformity to the image of His Son is our destiny, is the glorious end of Man even as it was his beginning, because both meet in God.

Does ill health seem to be your destiny? Do you feel that your destiny is to go through this earth-life of yours wasting away till that which is called death takes place? Do you feel that adversity is your lot in spite of yourself? Do you feel that despite all your efforts you are to remain a limited personality all your days in this great workshop of life? Are you the victim of some habit which has been fastened upon you by inherited tendencies? If so, disabuse your mind of any such belief. It is a giant delusion and has nothing to do with predestination as understood by Jesus of Nazareth and Paul of Tarsus. Let Theology rave, rant, argue and indulge in controversies, but all the time God's glorious truth that Man's destiny is to conform

to His image is eternal. If originally you were the son of God, ultimately you will manifest Him in spite of all your earth experiences. You will prove your divine sonship *because it is the law of your being.*

The only inherited tendencies are the God-like tendencies. Claim them for yourself. Of course that which is predestined must come to pass and this is the thing predestined—the perfectness of Man made in the image of God. What a horrible doctrine is predestination when seen on its negative side! What a glorious doctrine when seen on its positive side!

When predestination is understood as the ultimate recovery of man's original birthright of dominion over sin, sickness and sorrow alike, then we will be glad for predestination. It is a hopeful doctrine. It dries the tears and gives courage to the fearful, strength to the weak and heart to the disheartened. It is new birth. This was what it did for the prodigal son. He arose one morning and opened his eyes to the real meaning of predestination. It dawned upon him that he was the son of his father and that it was not right for him to be down there eating husks with the swine; that it was his divine right to be free, healthy and happy; timorously at first he arose and said, "I will arise and go in the direction of my father if this is my destination; if it is predestined for me that I shall live in my father's home in comfort, happiness, peace and

luxury, then I will turn my face in the direction of my father."

This is the lesson that comes to you and to me, my friends. We were predestined from the very beginning to enter into all the joys of the Holy Spirit. Jesus said, "It is your Father's good pleasure to give you the Kingdom." (Luke 12:32.) Calvinistic predestination says, "It is the Father's good pleasure to withhold the Kingdom from you."

Shall we believe in this false doctrine, or in Him who is "The Lord your God, who is God in heaven above and in the earth beneath?"

It is your destiny to demonstrate health, harmony and happiness. Look away from the morbid reflections of the past. Look away from this false doctrine of the medieval Church which was mixed in its theology. Look away from everything which would indicate that man was destined to be anything other than the glorious, dominating Son of the Living God, which he really is.

## THE PRACTICE OF IDEALISM

**I**N the science of numbers the numeral "nine" is not derived from the figure "one." Instead the value of the numeral is derived from the multiplication of the value of the unit. Man is not evolved from an ape; he is rather the highest effect produced from God's multiplication of the unit of Life. Man is, therefore, the highest manifestation of Spirit, the idea of God.

He is God's representative and it is to him that his heavenly Father will give a "white stone, and in the stone a new name written which no man knoweth saving he that receiveth it." In ancient times white stones were given to those who won in the public plays, as an emblem of victory. Man, then, who soars above the phenomenon of sense, and dwells in the secret place of the Most High, or the understanding of God, as the only Reality, will receive the emblem of victory with the name of the "Son of God" written therein. And only he who has received this name can know its value, worth, and nobility. Only such as are worthy to receive it are capable of realizing the richness and glory of the inheritance of Spirit.

Beloved, "now are ye the sons of God," and therefore heirs to the kingdom of heaven, but

it is your obligation to prove your sonship in order that you may receive your inheritance. You are a heavenly pilot. You must mount on the wings of Spirit and soar to your birthplace in God; commence to-day to prove your divinity by preaching the gospel and healing the sick.

The aviator knows that it is not by watching the swallow's heavenly course that he can filch the art of her graceful flight through the ether; full well he knows that to fly like the swallow he must imitate her soul. It is even so with the idealist. It is not by imitation of rites and ceremonies, but by *imaging* the ideal that he arrives at perfection.

His ability to heal the sick and comfort the sorrowing indicates the height that he has attained in his upward flight. To heal the sick by spiritual means, it is necessary for the metaphysician to mentally lift the patient above the physical morass into which he or she has fallen. Realize that all action is spiritual, perfect and painless, because God is the only Actor. Know that the life pulsating through your patient emanates from God, is a manifestation of God. Hold the idea of perfection for the patient until it crystallizes into the form of a new creature. If the case to be treated is that of an infant, commence your mental realization by knowing that the parents of the child are merely the channels through which God's Fatherhood and Motherhood are expressed. This realization establishes the only inheritance as spiritual and perfect.

Also it destroys the fear that springs from a human sense of parentage, the adhesive quality which fastens disease on the individual. Children are very receptive to the Truth, because their minds are not filled with material suppositions concerning health laws. A child accepts as facts, statements of Truth, regardless of the testimony of the senses. Children see God in everything, and their little hearts never hold a grudge. Because of this, it is not necessary to empty the child mind before filling it with the Truth; this is an untold advantage in treating the little ones. The mind is God's workshop. It is the place where divine images are wrought, and the body as certainly reproduces these ideas, in the form of the thing imaged, as a mirror reflects whatever is placed in front of it. The mind is the place of conception, but birth takes place in the body. Make your perfect image, and the force of mind will project this image into the consciousness from whence it will find expression in the so-called physical.

Children are born mystics. They live in a make-believe world and associate with make-believe friends. They see angels in the wild flowers and hear God whisper in the night winds. And they *know* that it is a make-believe world. Adults, unlike children, live in a world of their own making but believe that it is a real world, and therefore the grown-up must become as a little child in order to apprehend the truths of Spirit. To illustrate mental treatment, let us

begin at the first step which is to rid your own mind of fear and responsibility.

It is God that gives the increase; therefore, the responsibility, if there is any, rests on the divine shoulders. Your single duty is to see the Truth and nothing else. If you see anything else it is a sure sign that you are not seeing the Truth. Assure your patient mentally that God has not given him the spirit of fear, but of power and a sound mind. Close your eyes to the evidence of the senses and open them to the Truth of Being. Let us suppose that the case to be treated is a fibrous tumor. Subtract in your mind the *things* that God made from the *appearances* which he did not make. Thus you arrive at an image of perfection. Now surround this image by declarations of Truth. God is the Author of symmetry. This knowledge precludes the possibility of deformity as a reality. Image the patient as filled with the Holy Ghost, which is the All of Spirit. This realization excludes the presence of matter. Rest on this declaration; it is the sublime Truth of creation and will bring into manifestation the divine reality of inimitable and eternal symmetry. Sense never made a tumor that will not vanish before the realization of the presence of the Holy Ghost. If you persist in this silent realization of the Divine Presence, your spiritual light will dissolve the very appearance of the tumor, which is all there is or ever will be of deformity. Every case can be met by the same understanding, namely, the in-

dwelling presence of the all of Divinity. In this consciousness is included the idea or image which is the divine cause, the effect of which is perfect form and the consequence of which is the complete expression of harmony in the so-called physical realm. The Trinity is the same throughout nature. It is always the three-in-one God, Principle of Being, Idea, best illustrated by the Christ, and Expression, or the visible manifestation of the all of Divinity (God the Father, God the Son, God the All or Whole of Spirit), in the Man-God Christ Jesus. All that exists, from the greatest to the least of created things, represents a trinity in unity. Man is God's trinity, therefore man is Spirit in manifestation. God is not man, but man in his essence is God. The oak is not the acorn, but the acorn is the oak in embryo, the developing of which results in the mighty tree. So man, by the development of his innate divinity, arrives at Godliness.

This does not minimize God, but it does increase Man to the stature of Christ Jesus and makes it possible for us to come to the knowledge of the Son of God unto a perfect measure of the stature of the fullness of Christ. The unity of God demands a facsimile in all that which precedes Divinity. If Jesus were endowed by God above his fellows, it would be unfair to expect them to arrive at the measure of the fullness of Christ, and, more than that, it would be asking the impossible.

The birth of Jesus was an incident in the flesh



which in nowise affected his conception as an Idea of God. Motherhood in its divinity is next to Godhood. All conception is immaculate. It is the immaculate conception of the omnipotence of God, as opposed to the belief in the testimony of the sense, that heals discord and restores harmony in the realm of the physical. Mary, the Mother of Jesus, was chosen to be the channel through which the idea of God should crystallize and come into manifestation in the form of man. Naturally this woman ascended to the plane of thought where she could separate the occasion of begetting from the cause of being. This was the immaculate conception, and the question of parentage does not enter into it. Jesus was conceived by God. You are conceived likewise. Human parentage was the channel through which the "son of the carpenter" made his advent among men, and this has not detracted from the divine Cause of which his life was the beneficent effect; this is likewise true of the birth of every man. If birth is produced by cell division, it is an immaculate conception; if, on the other hand, it is the result of the fusion of other elements, it is nevertheless an Immaculate Conception. We have limited Universal Truth to an individual exception and mistaken the occasion of begetting for the Cause of Being. The life of Jesus was so thoroughly *one* with the life of God that the line of demarcation between the Man and the God has never been successfully drawn. If there is such a thing as physical generation, it has been

preceded by spiritual causation, and therein lies the brotherhood of man and the fatherhood of God.

Jesus knew this verity of being, and, therefore, he always referred to God as "*your* Father and *my* Father," and by His works, He proved that God makes no divisions, and that we are all One in Christ Jesus. The Mother of Jesus loved much, and her immaculate conception of the Son of God was an image that never grew dim; because of this she will ever remain an example of perfected Motherhood.

Wants bear no relation to need; the latter God will supply. Mind is never sick, and the body is only in subjection to Mind. Whatever exists in the mind will produce its effect on the physical, to the extent that the object under the calcium light takes on the color thrown upon it. The Greeks understood this law and adopted it. The result was a noble race. We would do well in this respect to pattern after the older nation. Drugs have no part in metaphysical healing. To teach the patient to subtract his faith from remedies and place it to the account of his faith in Spirit will accelerate his restoration to health.

"Antidotes are poison," and others besides Shakespeare knew this verity. Confidence in medicine is not engendered by physicians; it is due rather to the methods of the drugging system. To such as believe in the efficacy of surgery, an operation is generally an effective but undoubtedly a painful cure. To turn to the

Great Physician, in the first place, would save retracing toilsome steps. "The light of the body is the eye; therefore, when the eye is single, thy whole body also is full of light, but when thy eye is defective (evil) thy body also is full of darkness." In this verse the eye represents the intention. Therefore, if your intention is directed to spiritual things, spiritual attainments will crown your efforts. But if your design is imperfect, the body will register the defect. If you have everything in one hand, you have nothing in the other.

So with faith: the more we have in God the less we have in matter, and the quality of the healing depends upon the faith of the patient. Oftentimes a patient, apparently at death's door, will respond instantly to metaphysical treatment, while another who is slightly indisposed will require a much longer time in which to yield to the truth. The reason for this is very readily explained. Before a patient reaches death's door, he has generally exhausted his faith in drugs. Therefore, while he may have no conscious faith in metaphysics, he certainly has none in physics. Such a condition of mind is more adaptable to Truth than one vacillating between an ounce of faith in God and a pound of confidence in an untried remedy. When we come to have all our faith in Spirit, discord will be unknown.

A lady writes, "The Bible teaches that there is only one substance. Foods, drugs and what are called medicines can be reduced to their

original chemical constituents and so to the one substance. I believe that this is true. Therefore I see no more inconsistency in taking one than the other. Am I not correct?"

The patient is right that there is only one substance. God is substance, and God is all; all that is visible is a shadow of the one invisible substance. If the patient believes this fact, there is no more inconsistency in taking one more than the other, and consequently she will not change her diet by adding medicine in case of sickness, nor will she hesitate to substitute aconite for the usual demi-tasse. To change a diet indicates the fact that certain qualities are attributed to one thing that are not attributed to another. That which is one in substance is one in essence. Such men as have believed in one universal substance have upheld their theory by their practice. For example Paul believed in one elementary substance, God. One cold rainy day the Apostle was kindling a fire on the Island of Melita, and as he gathered a bundle of sticks and laid them on the fire, there came a viper out of the heat, and fastened on his hand; he shook off the beast into the fire, and felt no harm, when he should have swollen or fallen down dead straightway. Paul believed in good to the exclusion of error. He was not swinging like a pendulum between a belief in a power for good and an opposite power for evil; he practiced when he was ill that which he preached when he was well. Paul had his mental pendulum caught so firmly in the mesh

of the Spirit that it never swung back to a belief in materiality. That is why he raised the dead. When we have risen to the knowledge of God as the only substance we shall cease to theorize and follow the example of the great martyr Paul. The basis of our universal substance was the foundation upon which Jesus built His spiritual healing. The Nazarene discovered the unity of all things and the unit in God. The Master taught that everything about us—trees, houses, men, etc.—are but different manifestations of one elementary substance, and He understood what it is that causes these manifestations or atoms to combine with the same regularity of difference, in order to transmute or change wood into iron, iron into flesh, or stones into bread. He was the Master Alchemist and understood the hitherto hidden law of the transmutation of substance. Jesus recognized in Spirit the uniting force, triumphing in Nature, in the laws of gravitation, molecular cohesion, and chemical affinity; in other words, the force which, through natural attraction, draws together two chemicals uniting to form a third, in which are included the vital qualities of the two.<sup>1</sup> John, the mystic, saw in Jesus the Word made Flesh or the Human transmuted into the Divine. By the application of the law of transmutation of substance, Jesus raised the dead, restored carious bones to their original soundness, and healed the sick, but

<sup>1</sup> Frost, *Philosophy of Integration*.

all His designs were wrought in the chamber of imagery before they took form in the flesh.

We must enter into the same chamber to do our designing, and in proportion to the clearness of our spiritual vision, we will heal the sick and follow the example of the Great Teacher. To the man who is conscious of his unity with God deprivation is unknown. Such a one instantly transmutes so-called calamity into opportunity. He converts his afflictions into stepping stones by which he ascends from the miasma of dejection into the realm of the real.

Suppression must not be mistaken for demonstration. To keep back that which wants to make its appearance is repression and is a temporary effort, whereas to *demonstrate* over it is to prove specifically the non-existence of such states of false feeling as do not need *expression*. Crucifying the poor flesh will never resurrect the mind, but the elevation of the mind above the plane of the senses will raise the body from its dungeon of pain. The mind of man is his ego; the "I" to which Jesus referred when he said, "If I be lifted up from the earth (the plane of sense) *I will draw all men unto Me.*"<sup>1</sup> The elevation of the mind above the plane of sense is the true elevation of the Host! It is a *mental exaltation* and not a *material elevation*.

It is easier to prevent disease than it is to overcome it, but the mental realization that Spirit governs and harmoniously controls all the func-

<sup>1</sup>From the Latin translation of the text.

tions of every organ in the body, will replace chaos with harmony. In the presence of seeming discord, hold continually in mind the facts of Being, namely, the omnipresence and omnipotence of God. To abide in this consciousness is to image in the physical the harmony of your realization. Cleanliness is essential to decency, but guard against keeping only the outside of the platter clean. Daily ablutions are both refreshing and invigorating, and as you partake of them, realize that as your body is submerged in water, even so your mind and soul are overflowed by Spirit. Make every act of your life a prayer, and "whatsoever ye do, do it heartily, as to the Lord, and not unto men."

Never look for symptoms. Nothing emboldens sickness so much as sympathy. Meet every adverse condition as the dominator of that condition. Never make terms with error. It is a shadow which you can always dispel by facing the sun of righteousness. The Verities of Being are health and wholeness, and it is man's divine right to be happy, although it is not the right of one of God's children to purchase happiness at the expense of another's suffering. If a thing is right and proper for one, it is lawful and just for all, and there is, perhaps, no better illustration in the history of the fact that what affects one member of the human family, affects the entire race, than the tragic history of Adam's bite of apple which has flavored the spiritual repast of all Christians since the beginning of

the world. Inflammation cannot resist the cooling vapor that arises from the realization that the waters of life are flowing and reflowing through every fiber of your being, refreshing and invigorating the most minute particles of your earthly tabernacle.

Fix in the mind of your patient that Man is the image and likeness of God, and therefore is immune from discord, and bear in mind that every statement of Truth is made in the present tense of the indicative mood. In the grammar of Spirit the present tense is the only one in vogue. There is no shall be or should be; it is always "*I am*" and "*they are,*" *now* spiritual and perfect.

Opiates relieve pain temporarily, but they never remove it from its habitation in the mind. Truth on the contrary dispels discord without leaving any after effects; therefore, Truth is the only scientific remedy for sickness or sin. It is not what *is*, but what mankind *believes to be*, that affects the human race for weal or woe. Messages from the zone of war announcing the death of certain soldiers have caused their mothers to die of grief, whereas, the news being erroneous, the sons were really alive and well. On this principle in the proportion that humanity comes to believe in the eternal Truth of Life, namely, the Allness of God, all will be well with the world, for "God's in His heaven and on earth there is none beside Him."

To efface error by arguing with it or denying it is like trying to "pin down a shadow in order to



take its measure." Affirm the Truth and error will disappear as darkness flees before dawn. Let the patient do most of the talking. You have enough to do to affirm the Truth. Enter a sick room cheerfully, but reverently. You are there to meet God. The sick do not understand the language of Spirit and you are come to translate God's Truth in the form of spiritual healing, and the patient's recovery largely depends on the correctness of your translation. Healing the sick is a sacred responsibility and one that requires constant self-immolation and consecration. Whatever dependence is placed in materiality is misplaced. It was the radical reliance that Jesus placed in Spirit which enabled him to do His mighty works. To pattern after the Master it is absolutely necessary to follow the spiritual design. In no other way can we attain to the realm of Spirituality which is the dwelling place of Christ.

In the drama of existence we can *assume* the character of health and wholeness, and thus become the part we play. The body is passive and inert clay in the hands of a noble Potter. To realize this we have to rend the veil of illusion with the sword of Spirit, in order that our spiritual perception may grasp the beauty of holiness, and in this way remove the bandage of sense which blinds our mental vision. Man's lack of faith in his own God-given dominion and power has made him go outside of himself in search of the help that can only be found in the over-

flowing storeroom of his own soul. This is the sin for which we must atone by forsaking the error of material dependence. Every feather-weight of dependence that we place on persons or things lessens our reliance in God and weakens our spiritual powers.

We are spiritually great in the proportion that we are able to stand alone, and the time comes when we *must* stand alone. It is a terrible position in which to be placed, but it is the travail which precedes radical reliance upon God.

When the child is weaned, it suffers an agony of despair, it is inconsolable; but unless it is taken from the maternal fount, it will not receive the nourishment which is essential to its larger development. The same is true of the grown child, the man, who rarely thinks about cultivation of his inner, his soul self, until he is cut off from his material reservoir. Perhaps it is family ties; it may be friends or fortune; whatever it is, if it stands in the way of his spiritual progression it will be removed. Then will man come face to face with the wealth of his own soul and have free access to spiritual treasures.

God is man's only dependence. Everything else is in subjection to his divinity. A person's sensitiveness is a weapon in the hands of the unscrupulous; therefore, transmute sensitiveness to common sense, and thereby cease to be the prey of low minds. Life is a sum which we are here to work out with individuals instead of

numerals. We must liken the crucifying things in Life's sum to the zero which is valuable or worthless according to the relation it bears to the unit. If sorrow drives you into a closer relation with the Infinite, it is a positive quantity. If instead it hardens your heart and makes you bitter, it is negative and injurious. Adjust the zero, otherwise you will be required to work out the same problem with a new combination of figures. God never accepts work that is poorly done. Sorrow has its purpose; it is to turn us from sense to soul. In the exact proportion that we put off dependence on personality, we put on spiritual independence. To part with sense is to meet God, and it has been well said, "Life without God is shorn of its glory and divested of its meaning."

All physical derangement is occasioned by mental inharmony. Mind, not matter, acts; therefore, to produce physical harmony it is necessary to adjust the mind. This can be done only by changing the thought. If envy, malice, or hate has found lodgment in the mind, it is necessary to eject these shadows and substitute love in their stead. If it is sorrow that has barred the windows, pull down the bars by ministering to another's stony grief and thereby forgetting your own. Ministry holds the key to forgetfulness. And only through divine ministry to the needs of others can we transmute morbid sentiment into healthy sorrow. Sorrow has its place in the economy of existence, and a great sorrow will

obliterate a world of false sentimentalism which forbids progression, the watchword of Spirit.

Death is the necessary outlet of existence into Life. To weep for the so-called dead is to envy God his guests. Jesus was the greatest humanitarian that ever lived, and yet in the early dawn when the sorrow-driven women arrived at his sepulcher his first words were a rebuke,—“Why seek ye the living among the dead?” *There are no dead.* Life is the great fact of Being. By death we pass from temporal existence into life eternal. For death is the climax of existence. All that appears to the senses is ephemeral and fleeting and it vanishes. But that which does not appear, the spiritual and unseen, is the only reality, “so that things which are seen are not made of things that do appear.”

The material is the unreal and spectral, the phenomenon of which death is the total eclipse. It is not the blotting out of individuality; instead it is the vanishing of personality which, like a curtain, hides divine character.

Existence is the dream stage of eternal life, and our present joys or sorrows are only the reality of fleeting visions which seem true while the vision lasts. The body is the tomb of the soul. Death rolls away the stone from the door of the sepulcher. Instantly the soul is awakened and commences to soar above the realm of appearances.

When an adult “crosses the bar,” we suffer for our loss, but we console ourselves by think-

ing of him as at least able to supply his needs on the new plane of consciousness, even as he did on this plane. But when a little one, of all created things most helpless, sails out to sea, we imagine the wee personality "there" as we knew it "here." We forget that in death's dismantling storm, material personality has been transmuted to divine individuality, and we suffer for our forgetfulness.

We are weighed down by ignorance, and, instead of ascending the mountains of Spiritual Enlightenment in this great crisis of life, that we might see the soul's flight with our inner vision, we sit in the Valley of Despair, wrapped in gloom, our eyes filled with tears, as we wonder who is caring for our baby now, or who is feeding him; and these vain questions dispel the light and leave the sun to mock our ignorance. In reality death has changed *shape* to *form* much as a vision changes play of forces. Neither are there any dead. Instead there are liberated souls, beings who have transcended the thralldom of matter, and who, having awakened from the dream of life in matter to the larger vision of life, come and go at will, with no sense of birth or death. These phenomena are the entrance and exit to and from the earth plane, the entering into a dream and the awakening from it, as it were. Birth and death are sense appearances, and neither is seen in its true character. Birth *necessitates* death; to die *necessitates* being born. In the kingdom of heaven, or the realm of the

real, birth and death are unknown. What appears as the birth of a child is in reality the coming of an invisible helper. The infant shape is the mask which is worn to enable the angel to enter into the innermost recesses of misshapen hearts and recast them in the melting pot of unselfish love.

What appears to us as growth in the child is really expansion in our own souls. How else account for the coming of what we term unusual children? They come and stay until love has illumined the life of the parents, and then they "fold their tents and silently steal away," and with their going, the parents' love is, in the furnace of affliction, turned from an individual to a universal application. It is thus that through the love for one child the motherhood and fatherhood of God is extended to all needy children.

Life is a circle, that has neither beginning nor end. What appears to us as birth is form of God in shape of child, and as we waken from existence to a fuller consciousness of life, we shall see that death *absolves* existence, and angels bear us up from shadow into the substance of God. It is thus that we see "Nature's tears" to be "Reason's merriment."

In the Transfiguration, when Jesus took his three disciples "up into an high mountain apart by themselves," and showed them that transformation was wrought by the renewing of the mind, the Master laid down *shape* and put on *form* and was transfigured before His students.

In the spiritual illumination that followed Jesus' ascent upon the spiritual plane of consciousness, space was eliminated, and He saw and talked with Moses and Elias. The *patriarchs* had transcended matter through Spirit's agent, so called death,—Jesus, through *understanding*; but the equality of their spiritual status enabled them to meet and recognize each other, although planets rolled between them. This is sufficient proof to the spiritually awakened that inequality of mental conditions is the only barrier between the so-called dead and the so-called living. When we reach the fullness of manhood and womanhood, we shall know and shall be known by our own.

The little children, with their unfathomable wisdom, their absolute freedom from fear, and their untarnished, unquestioning faith, bring into the world an inheritance which their earthly parentage never bestowed upon them. In the drama of dreams they play the rôle of the good angels who are ever turning the adult mind in the direction of its Maker. When this is accomplished, may not some of these "little ones" doff their masks in the vestibule of death and assume a new rôle in the theater of another's existence? Who may say that the Isaiah of the old dispensation was not discernible in the Jesus of the new? Be that as it may,

"The lives of the two men were gentle and the  
elements  
So mixed in them that

Nature might stand up  
And say to all the world,—these were men."

And men are the shadows of God which, by the *alchemy* of Spirit, become the *substance* of Spirit. It is always "darkest before dawn," and it is not infrequent, under metaphysical treatment, to find that the greatest physical disturbance precedes the cessation of all physical discord.

The line can never be drawn between cases that should be metaphysically treated and those that should be treated by material means. There are no degrees of error,—and Truth is as potent to destroy one phase of discord as another. If the patient has enough faith, and the practitioner has sufficient understanding of the Christ truth, a bone can be set by the Divine Mind as readily as a case of scrofula can be healed. Nothing is impossible to God. Jesus never drew the line between one discord and another. He effaced all discord by the realization of the eternal presence of harmony. Only when people refused to believe was His power denied them.

Truth never fails. The limitation is in our understanding of Divine principle. All love resembles what it loves. If we love the Truth we will become daily more truthful in our representation of the ideal, and in the exact proportion that we put off the false we put on the true, and as we put off the corruptible we put on the incorruptible. It is thus that mortality is submerged



in immortality. Love is the life of the universe; it is the living reality of existence, and God is the only perfect setting that will ever be found for the jewel of Love. Man's love for God is measured by his service for humanity. In matter we find unceasing conflicts; in Spirit we find rest unto our souls.

From the wilderness of pain comes the cry,—  
“What is the difference between a *belief* in the thing, and the thing itself, when the pain is the same?” Explain to the sufferer that the pain—like counterfeit coin—is only the same in appearance. The person who knows the unreality of discord, although he may not yet have dissipated its shadow, is in the position of one who, although sentenced for the commission of a crime, has the indwelling consciousness of his innocence, and the conviction that he will be able to establish his freedom from guilt. The consolation of innocence supplies the endurance necessary to the establishment of *innocuousness*.

Shakespeare has said,—

“There are greater storms and  
Tempests than almanacs can report.”

These are the struggles that go on between spiritual knowledge and material sensation, but it is legitimate warfare and always results in the splendid triumph of Spirit. Error is *nothing* wearing the mask of *something*. In the perpetuation of sin a partnership is generally formed,

but when the firm fails, as it always does, the partners are doomed to pay their debts, alone and without aid. It is thus that "the sins we do, two by two, we pay for one by one!"

The space is so infinitesimal between the place where virtue ends and where vice begins that not even Deity has sought to draw a separation line. In the matter of sinning Jesus seems only to have considered the sinner's motives; hence He always forgave the sinner. The Master realized that,

"Virtue itself turns vice, being misapplied,  
And vice sometimes by action dignified."

Two spies were sent by Joshua to Jericho. They lodged in the house of a sinner. People gossiped, and the King sent to Rahab, the sinner, ordering that she deliver the men to justice. Rahab hid the men among the stalks of flax which she had laid in order upon the roof. When the King's men came to take the spies, Rahab said:

"There came men unto me, but I wist not whence they were: and it came to pass about the time of the shutting of the gate, when it was dark, that the men went out; whither—I wot not."

This happened fourteen hundred and fifty-two years before Jesus. In commenting on the incident, the brother of Jesus speaks of this splendid Magdalen as "justified" by her lovely compassion, in spite of her negative vice. Likewise

Jesus pardoned the sorrowful Mary who chose the garish way, because she mistook it for happiness.

Many are the lights that have been thrown upon sin in order that men might see its non-existence, but the clearest light has been given by the Great Star in the East who has said, "Sin is siding with the finite against the Infinite in us."<sup>1</sup> Sin, then, is insanity; as such it should be regarded, and as such healed by the Christ-Truth.

In the rediscovery of the application of Thought to the cure of disease in the century just past, some material alchemists have sought to confuse the power of the Spirit with the noxious weeds of erroneous application. This pernicious practice gave rise, in the minds of the credulous, to a belief in the potency of the power of spurious thinking. Fortunately this heresy has been overthrown by the knowledge that the purity of Truth is such that it is not subject to perversion. As well try to obscure the sun with darkness as to pervert the divine power of thinking by misapplication. Therefore the only evil thought we have to guard against is our own. No one has power to hurt us but ourselves, and even our power in that direction is limited, for we cannot "rough-hew" a shape that, in the end, is not reformed in the mold of Spirit by "divinity." This is not one of the least of the pearls of thought which we owe to an immortal poet.

<sup>1</sup> *Tagore-Sādhana*.

To think right is to be in tune with Deity, to be at one with God. To think right is to take part in the mystical union between the human and the Divine. This is spiritual communion, the substance of which is seen in the healing of the sick and the unmasking of sin, which reveals the Son of God. The wine we drink is the wine of the Spirit of Truth that sustains us unto the end of the illusion of error when "the world shall be lightened with the wisdom of God," for the Babylon of Illusion which has become the habitation, not the dwelling place, of evil, and the hold of every foul mind, and a place of every unclean and hateful thought. "Come out of her, my people. Your substance is in God."

## EXISTENCE AND PERSONALITY

Christians, be ye more serious in your movements ;

Be ye not like a feather at each wind,  
And think not every water washes you.  
Ye have the Old and the New Testament,  
And the Pastor of the Church who guideth you.  
Let this suffice you unto your salvation.  
If evil appetite cry aught else to you,  
Be ye not as the lamb that doth abandon  
Its mother's milk, and frolicsome and simple  
Combats at its own pleasure with itself.

—DANTE.

THE mirror in which the phenomenon of existence is reflected is called nature, and the reflector is so marvelous that oftentimes the phenomenon is mistaken for the actual. The world which is the scene of nature's spectacle owes its origin to the invisible force, ever tending to draw together certain molecules, which have combined the primal mists, "in the play of forces which appear to us as sky and land and water." God's footstool, therefore, being wholly gaseous, does not contain a grain of solid substance. According to nature's representation of earth life, it begins as a protoplasm and ends in

man, all of which existence is dependent upon the sun for its apparent life. Two important facts are illustrated by nature—unity of cause and progression by the law of transformation. There are some fifty-eight distinct species of existence in nature's presentation of animal life, each of which is manifested in an endless variety of modifications, notwithstanding that each species originates from the same cause—the protoplasm, and derives its existence from the same source—the sun.

In the genealogical tree representing the gradations of existence we find four epochs covering a period of incalculable centuries. The first epoch represents the lowest grade of animal life gradually rising from the protoplasm to the sponge, one of the earliest manifestations of the second epoch of animal existence. The third era is known as the epoch introducing spinal existence. This era rises from the insect stage to that of the mammal, the fourth and last epoch of existence, which began with the protoplasm and terminated with man. It does not seem more difficult to believe the metaphysical Truth that the body of man is the effect of which Mind is the cause, than the physical fact that the world in which we exist, and move, and *apparently* have our being, is merely the condensation of mists, since neither the metaphysical Truths nor the scientific facts are supported by the evidence of the physical senses. By following the route of the evolution of existence from the protoplasm to man, it is

plainly seen that the difference existing between man and his completion in God is *less than that which exists between any one of the modifications of any one of the different species in the gradation of existence between the germ and the human*. It is as if the ascent of man consisted of fifty-nine steps in the scale of being, fifty-eight of which, having already been taken, he now stands with his foot raised to take the last step out of existence into the realm of Infinite Being. This last step is the transmutation of man to God, which will fulfill the prophecy that Christ himself shall place in man's hands "*the keys of the kingdom of heaven: and whatsoever man shall bind on earth shall be bound in heaven: and whatsoever man shall loose on earth shall be loosed in heaven.*" This signifies that man will be the *supreme ruler in the heaven of Mind with absolute authority upon earth or the so-called physical realm*.

When the last step in the evolution of existence is taken, then in Truth will man say: "I am he that liveth and was dead;—in existence—*and behold, I am alive for ever more Amen; and have the keys of hell and of death!*" In view of this spiritual triumph, so close at hand, is it a vital matter whether past steps or the step to come in the scale of Being have been taken? Or that they will be taken by the transmutation of the lower plane of existence into the higher, or that each specie has and will evolve in turn from the whole rational plane of development? By

transformation is meant the transmutation of one form of existence into another higher form. Evolution, as a result of the whole rational scheme of development, is best illustrated by the numeration table, in which each number is evolved as a higher manifestation of the indivisible unit. It is reasonable to suppose that Aristotle, Lamarck, Geoffroy Saint-Hilaire, Darwin, Wallace, and others of equal mental endowment were justified in believing that the species were evolved by the transformation of the lower species into the higher manifestation of animal life, but it must be remembered that these great men were investigating the *phenomenon of existence* and not the *Reality of Being*, which is the difference between studying a man's mask and studying the man himself.

According to the law of correspondences or the connection that exists between the natural and the spiritual, or the phenomenon of existence and the reality of Life, it is undoubtedly true that existence evolves through the transformation of the specie from a lower to a higher expression of animal life; but it is also true that, in the reality of Being as God, each idea in the Divine Mind is but a higher numeral in the table of Spirit of which God is the changeless unit. God is the life of which existence is the shadow; He is the link which unites man with the protoplasm in the circle of life without beginning and without end in which existence is the straight line. The sun of man's ignorance is set, but the



night is far spent, and daybreak is at hand! Even now the clouds of flame which foretell the coming of the sun are reddening the eastern horizon, and man, about to ascend above the clouds (earth) will be like the Most High, and "ye shall see the Son of man sitting on the right hand of power!"<sup>1</sup> For verily man is being led by the Spirit of God "unto living fountains of waters; and God shall wipe away all tears from their eyes." God is the substance of all that is, for God is All in All, and man is about to become that which God is, for God and Man "they so equal are, that all similitudes are insufficient."

Man is the God, "by whose will doth every thing become the thing it is." Sons of God, "the heavens are calling you," and it is your wisdom and your omnipotence "that open the thoroughfares 'twixt heaven and earth," where you will understand "how God and our own nature were united"; even as the sun is inseparably connected with its rays, the life which is universal is merged in the individual.

Philo has said that God has breathed into man from heaven a portion of His own divinity; and this is by way of proof that while Spirit may not be *separated* from itself, it may nevertheless be *extended* from itself. The Christ was so intermingled in the Man that the Son of Man could say: "The Father is in Me, and I am in the Father." The Christ in you is your hope of glory, and, if you will be at peace knowing

<sup>1</sup>Isaiah 14:14. Mark 14:62.

that your body is the temple of the Holy Ghost, the Spirit will shine through you to the elimination of all that is unlike God. Besides our visible possibilities we have countless potentialities that only await an opportunity to spring into life and action, for, as the whole life of the tree circulates through every leaf, so the life which is God is pulsating through every fiber of our being, and to realize this is to establish our freedom from all discord. The seeds of the lotus, even before they germinate, are said to contain perfectly formed leaves, and the miniature representation of the perfected plant. Thus man, albeit in a latent state, has within himself a celestial germ which must be awakened into conscious activity. The kingdom of heaven is within you, and health and happiness are in heaven. Faith is that perception which lies above the sense plane, and by faith we apprehend the Truth, which is that which *is*, in contradistinction to that which only *seems* to be.

Every time we act contrary to the testimony of the senses, we increase our spiritual power, which is only another name for faith. The highest form of intellectual knowledge is faith, in that it acts independently of the physical senses. By faith we discover righteous judgment in spite of its being contrary to the evidence of the senses. For instance we realize by faith that the sun is stationary, and that the parallel lines which seem to converge in the distance are absolutely divided. By faith we enter the realm of

pure thinking, which is to think the thoughts which are God's thoughts, the thoughts which are Substance and Life. Hence it is that the life of man has the essence of thought which is the substance of God. Faith precedes every conscious and unconscious act of existence. To get an unobstructed view of anything, it is necessary to rise to the plane upon which the thing we wish to see in its entirety is situated. Faith is the route by which we ascend from the plane of superficial vision to the mount of revelation which is immune from anything unlike the real and eternal.

Man is Spirit. To intellectually perceive this verity of Being is to translate it eventually into the form of the supreme and celestial man; it is to hold soon the keys of heaven. By reason of his divine nature man is immune from sickness and sin, for every man is an incarnation of the universal Christ. That which we see as evil in humanity is no more a part of him than the shadow on the wall is a part of the object which casts it. To believe in the Reality of Being is to set aside all material laws; to adhere to the Truth with divine persistence is to make the seeming impossibility an absolute actuality. Evil is the apparent absence of that which can never be absent, namely, Good. Evil is *no* thing; it is vacuity, a false and fallacious seeming, unreal and temporal. That evil seems real is no more evidence of its reality, than the apparent immovability of the world is a proof of its immovability.

To grasp intellectually the reality of harmony is to take the first step towards attaining it. To hold an idea in mind persistently is to create the form of the thing which you have conceived mentally, and thereby to cause the invisible to appear. *This is an eternal verity.* To think is to create; to put a thing out of thought is to annihilate it. The great Arabian alchemist, Apili, says: "I admonish thee, whoever thou art, that desirest to dive into the inmost parts of nature; if that thou seekest thou findest not within thee, thou wilt never find it without thee." Nature is a reflector that images creative thoughts, but nature can only give that which has first been given to her. Nature images, but she does not create.

Swedenborg says: "Nature cannot dispense life to anything, since nature in itself is wholly inert, for the natural to act upon the spiritual is entirely contrary to order; therefore to think thus is contrary to the light of sound reason. What is dead, that is the natural, may indeed in many ways be perverted or changed by external accidents, but it cannot act upon Life; on the contrary, Life acts upon it.—Nature with each and every thing pertaining thereto is dead. It appears in man and animals as if alive, because of the life which accompanies and actuates it.—No power is implanted in nature, and she no more contributes to production than a tool does to the work of a mechanic, the tool acting only as it is moved." Nature, therefore, represents

merely phenomena. God out of Himself has produced all things; therefore all that is, is as eternal as is God, who, "apart from time is in all time; who apart from space fills all the space in the universe."

That which is called matter may be likened to the shadow of substance. There is no antagonism between these two opposites, as neither is conscious of the existence of the other. Substance is God; shadow is the phenomenon of existence which has no reality apart from that bestowed upon it by reason, acting apart from intelligence. Intelligence, bearing the seal of Truth's approval, bids man to acquaint himself with God and be at peace, but studying the phenomenon of shadow will not acquaint man with Substance. To discern Spirit as the only cause and creator is to understand scientifically man's relationship to his Maker and to endow him with the power of the Father, by which man may overcome the appearance of evil, and heal the sick and bind up the broken-hearted by purely spiritual means. To realize that God is the all of intelligence, wisdom, and love, and that man is the divine image and likeness, is to grasp the Reality of Being and thereby hasten the millennium, which is the reign of peace on earth and good will toward man.

The finite has no place in the Infinite, and there is nothing out of place in the Divine Mind. Facts of Being are impervious barricades to the suppositions of sense which are always variable and

never real. Man is a divine idea, which is an incorporeal thing giving shape to that which is called matter, but which is in reality the shadow of the substance which is God.

The primal composition known as the universal ether of which all things that appear are made,—that which is the same everywhere, and which is in all things in the universe terrestrial,—is without form or quality. That form and quality which it appears to have it receives from the divine ideas which animate it, and the subtly invisible, spiritual idea which penetrates it is Spirit. Man's individuality is spiritual and eternal, but his personality is temporal and fleeting, because it is material and not substantial; it is but a shadow that hides man's reality as Spirit; even as the personality of death declares her to be a destroyer of life, when in reality death is merely an extinguisher of the shadow that would hide man's spirituality, and as long as men lend themselves to the worship of a thing or a person, it will retard their progression heavenward. In this age, the love of externals is so apparent that it may well be asked:

"And from the idolater how differ ye,  
Save that he one, and ye a hundred worship."

Beware of personality. It is a mask that conceals character, and it is well to remember that a king's mask may hide the personality of a swine.

"How many are esteemed great kings up there  
Who here shall be like unto swine in mire"

says Dante in the *Divine Comedy*.

As divine entities, all men are equal; as personalities all are unequal. Terrestrial fame is all too often spiritual insignificance, and, like a small candle, it generally flickers out in the face of a great light that is unconscious of the flame's puny presence. What was the fame of Herod as compared with that of the "Son of Man"? Verily, "God hath chosen the foolish things of the world to confound the wise; and God has chosen the weak things of the world to confound the things which are mighty. And base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to naught things that are: that no flesh (personality) should glory in His presence."

Personality belongs in the realm of the unreal, and to see the real man, personality must be unseen, for in the infinitude of Mind, which is the dwelling place of man, there is no personality. It is man's personality that interposes between himself and his Maker, between himself and his fellowman. Thus, against the creature works his own creation. There are personalities,

"who, by abasement of their neighbor,  
That from his greatness he may be cast down:  
There are, who power, grace, honor and renown  
Fear they may lose because another rises,

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And there are those whom injury seems to chafe,  
So that it makes them greedy for revenge,  
And such must needs shape out another's harm."

Personalities are the repositories of suggestions and fears, and man must learn to treat his personality as he would any other illusion. He must elevate his mind above his personal desires and fix it on his spiritual Being. To forget his transitory existence is to remember his actual Self. The sense plane testifies only to error and delusion. Sensation is sense perception and therefore teaches us nothing; separated from intelligence, it is a mere figment of reason. We must break the fetters of sense to obtain true knowledge. Disbelief in the senses makes it possible to reject the fallacies of erroneous sensations, and where sensation ends a live faith begins,—a faith which is "the evidence of things not seen." It is this faith which enables us to heal ourselves and others.

To become a living power, faith must be emancipated from the bondage of the senses which is another name for personality. Inasmuch as disease is a sense perception it is a fallacious appearance and not a reality of Being. Neither the disease nor the part diseased is real, for the disease is merely an opinion concerning personality, and neither of them is any part of the real man. Subtract both, and man's true being remains intact. In his true essence, man is divine, immortal in all his parts.



There is no life, sensation, pleasure, pain, health or disease in matter. Mind is the cause of all activity; therefore all action is harmonious and painless. The head can no more ache than the hat placed upon it. But you ask, if the head does not ache, what is it that aches? The answer is, nothing aches. Headache is an illusion, a fallacy or false belief concerning that which does not exist in the Divine Mind, and there is no other abiding place wherein it might be. It is a scientific fact that there is no sensation in matter because there is in reality no matter. We suffer in *thought*, and by *thought*.

There is, therefore, only one remedy for discord, material or mental; it is to return from sense perceptions to the consciousness of Spirit by a *change of thought*. We locate pain by thought; we have the power to *dislocate* it by thought. To put discord out of thought is to annihilate it. Pain cannot exist elsewhere than in thought, and to remove pain we have only to *loose* it from thought.

"Consider ye the seed from which ye sprang" and lift your thought out of its disordered current by mentally ascending to the realm of Spirit, the seed from which you sprang, and into which you can always rebound by the power of thought. Nerves cannot be diseased, muscles cannot be paralyzed, for neither one nor the other ever had any existence apart from thought; the disease and paralysis are both mental and not material. Therefore to restore harmony in these members,

remove the disease from the thought. As well try to pick a shadow from the wall as to remove disease by treating the physical organs.

Every organ in the so-called physical structure is merely a modification of thought, and to change the function of these organs, you must change the thought which governs them. As steam is the energy which moves the impotent engine, so thought is the force that not only moves but controls the body. What is called general debility is a mental languor. Nausea is not a disease of the membranes of the stomach; instead it is an irritation in the soul. To heal the debility and the membranes, introduce more of Spirit into your thoughts. Christ's Truth is the only antidote for poison; it is the only remedy for disease, the only cure for discord, and the only restorer of harmony to mind, soul, and body. As well medicate the shadow of a man to calm his disquieted soul, as to give him medicine to heal his mind. It is the Spirit "that maketh alive; the flesh (personality) profiteth nothing." Christ has taught you how a man becomes eternal, by thinking the thoughts of life. Ascend, then, you sons and daughters of God, to the mountain of Spirit, "and strip off the slough, that lets not God be manifest *to* you" and *in* you and *through* you.

## THE TYRANNY OF THE PAST

*"That which has been is now, and that which is to be hath already been; and God requireth that which is past."—Ecclesiastes 3:15.*

**T**RADITIONS and customs, conceived in the minds of antediluvian ancestors, seem to have exercised a power over the race, despite all its progressive unfoldment. Modern we are, yet woefully primitive in some of the most important aspects of life. We outlive one superstition only to enter into another equally absurd. We revere what is ancient, whether it be true or not, and we look askance at that which is new in much the same way.

A new religion, a new science, a new philosophy, are all regarded with superstitious awe. We may not be perfectly satisfied with the old, but we are so bound by the iron rings of custom that when the new is presented to us, we hesitate to investigate it, much less accept it. We rarely try the new by comparison with Truth, but always by some theology. Thus it is that we stand on the threshold of a higher revelation, only to turn back to some tradition of the past, with which this larger vision does not coincide. The tyranny of the past is that it wears a ditch

in the brain, into which all new thoughts tumble, and are carried away before we take time to assimilate or digest them. The torrents of tradition are like those torrents of the mountains which cut deep furrows in the hill sides, and create rivers in the valleys, on the breast of which twigs, branches and trees are carried ruthlessly away.

We accept the decrees of the ancients, whether they be right or wrong. We burn a supposed witch because Moses said that they should be put to death. We never realize how much the race is the victim of the tyranny of the past, until we begin to analyze some of the prevailing customs that have come down to us from the earliest centuries. Consider, for instance, the custom of capital punishment which obtains in many of our states to-day, and with which some of the brightest minds in the legal, social and religious worlds are in sympathy. We call this a Christian country, but is this a Christian custom? Has the state more right to kill than the individual, that a custom so barbarous should persist, despite the fact that the Founder of Christianity denounced it? "Ye have heard it said by them of old time, an eye for an eye, and a tooth for a tooth, and by whomsoever man's blood is shed, by man shall his blood be shed also, but I say not so." (Matt. 5.)

For thousands of years before the advent of Jesus this custom had prevailed and had been accepted as a national law, from which none

seemed to dissent. Now, if we believe in Jesus at all, we must know that he regarded this time-worn custom as one "more honored in the breach than in the observance." Yet here to-day, we find our Anti-Capital Punishment Society struggling for the abolition of a custom which has no higher justification for its continuance than its antiquity. Two thousand years of so-called Christianity have failed to abolish this particular tyranny of the past.

The tyranny of the past in man's attitude towards woman has not yet become wholly eradicated, for we still find traces of the idea of ownership and domination by force. Two thousand years ago Paul the Apostle said, "Let your women keep silent in the churches, for it is not permitted unto them to speak, but they are commanded to be under obedience, as under the law." (1 Cor. 14:34.) By law we are to understand that it was custom—a tyranny of the past—which subjected women to an enforced silence to their husband's opinion. This senseless custom has extended itself down to the present day, so that we find ourselves questioning the place of women on the platform and in the pulpit, notwithstanding the fact that we accord to them more spirituality than is generally accorded to men.

"Not she with trait'rous kiss her Saviour stung,  
Not she denied him with unholy tongue;  
She, while apostles shrank, could danger brave,  
Last at his cross, and earliest at his grave."

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Whence this tyranny of the past? Why its continuance? Was it man's law or Divine Love which bade woman be silent in the church?

As man has been so imbued with the sense of superiority that sex inequality has become an accepted fact, even among the women themselves, in some strange way the belief in caste has been handed down to us. Society has become divided on artificial grounds;—such as heredity, wealth, and the divine right of kings. One man may dominate a million, and this by the consent of the million. The pride and prejudice of the enlightened, which leads to class distinction and a loss of interest in the poor and ignorant, is called unchristian, but it is only another evidence of the tyranny of the past.

Class distinction, like every other error of the human mind, began in a small way. A few felt themselves superior to the many and the unthinking majority, and through self-hypnosis, accepted a bondage which was never imposed upon them by God. That which began in the minds of the few, in process of time became a subconscious impression with the many. Thus it is that we find patrician and plebeian, prince and pauper. So deeply rooted is this tyranny of the past that there are those who dare assert it to be a dispensation of Providence. Such an opinion receives a merited rebuke from Milton, where he says in *Paradise Lost*:

"O execrable son! so to aspire  
Above his brethren, to himself assuming  
Authority usurp'd, from God not given.  
He gave us only over beast, fish, fowl,  
Dominion absolute: that right we hold  
By his donation; but man over men  
He made not lord; such title to Himself  
Reserving, human left from human free."

The tyrannies of the past seem to be numberless. The ones which affect society as a whole are the more easily perceived by reason of their bigness, but there are those tyrannies of the past which affect individuals, and which we do not always recognize. We see a man who starts life on this planet as an apparently healthy baby, who grows to youth and early manhood, when suddenly he manifests a tendency in the direction of physical malady of a moral weakness. He knows nothing of the secret lives of his parents, nothing of the conditions prior to his conception and birth, and is ignorant of the so-called Law of Heredity. In ignorance of his divine birthright, he is subject to race belief, for error exercises an influence over us until we "know the Truth" about it. To a great extent, he is the victim of the tyranny of the past in his parents' lives; for while it is not God's Law that a man should suffer because of the sins of his parents, it is an accepted belief on the part of the majority, and until he realizes the superiority of spiritual understanding over human ignorance, he is more

or less at the mercy of this human ignorance. Every day we see the evil of this particular form of tyranny, and we know that there is no remedy for it save in the knowledge that "One is our Father, even God." The belief that man is the father of man "makes thousands mourn" the day they were born to an inheritance corrupt and corroding, morally and physically. But the days of our mourning are ended when we become conscious of the Truth of our Being, and learn that we are born "not of blood, nor of the will of the flesh, nor of the will of man, but of God." The tyranny of the past, with all its painful consequences due to the false belief in human or fleshly inheritance, disappears before the light of that Truth which says, "Beloved, *now* are we the children of God." Man, conscious of his Divine Sonship, throws off the shackles of superstition, and enters into the enjoyment of "The glorious liberty of the Sons of God."

We have traced the tyrannies of the past from our remote to our immediate ancestors, yet there must be some references made to those tyrannies which are more directly connected with ourselves. When David the Psalmist, going over his past life, cried in the agonies of his soul, "Remember not the sins of my youth," he gave some hint of the tyranny of the past in the life of every man that is born into the world. Who has lived and loved who has not felt the sharp sting of remorse? Who is there who, in the silent watches of the night, has not recalled



his past mistakes, and wished words unsaid and deeds undone, to the end that he might have peace and enjoy that "Peace that knits up the ravell'd sleeve of care"? How many lives have been ruined and what prospects blighted through vain regret! Years ago we sinned, and life has never been the same to us since. The tyranny of the past is that it robs the present of its highest uses, and the future of its brightest prospects. Yesterday we sinned, and to-day we cannot pray. Self-condemnation is making self-recognition impossible. Unhealthy remorse is not real contrition, for it bows the head in the dust when it should be upraised to Deity in silent recognition of a Force that is stronger than sin, and which will one day prove its superiority. "Shall we not sorrow for our sins?" asks one. Certainly we shall, but let our sorrow be of the character that will make for sin's discontinuance. The sincerest act of contrition is reformation; but there can be no reformation if we merely supplant a positive vice with the negative virtue of self-disparagement, and cry "Woe is me."

God does not wish us to expiate our offenses by wallowing in the mire of past memories. It is His will that we should arise from the dust and go in the direction of the thing we desire to be. Yesterday we resolved to guard our thoughts against evil and error; to-day we have made another frightful mistake. What hope is there for one who so soon tumbles from the height of a good resolution? Shakespeare says, "What's

gone and what's past help, should be past grief." If the just man falls seven times a day, it is not because he stays down the first time; it is because he picks himself up after each fall. This is not an argument in favor of sinning and justifying one's self. It is merely a suggestion to rise again, no matter how often one falls, nor how soon after he has resolved never to fall again.

To-day our hearts are heavy because of something which happened yesterday. We cannot put out of our mind the thing which our heart condemns. We have tried to pray, and each time our unworthiness has made itself so sensibly felt that we have given up in despair. The mistake of yesterday is like a huge barrier before to-day's possibilities. We may take some comfort from the fact that we are sincere in our repentance, since we have shed tears only in the privacy of our own rooms, but let us not be like those who are so occupied with the remembrances of their own sins that they have no consideration for the sorrows of others. Whatever interferes with present usefulness and future improvement is a sin, and an evidence of the tyranny of the past which can never be recalled. No matter what our past has been, no matter how grievous nor how recent the mistakes, let us leave that past behind us, as Joseph left his coat in the hands of Potiphar's wife.

The past is an encumbrance ever, as the future is a myth. Therefore, we should be too busy with the well-filled hour to look backward or for-

ward. Sufficient for the day is the experience thereof, and if we would make it a profitable day, spiritual and otherwise, we must remember that "now is the accepted time"—not yesterday or tomorrow. As we cannot feel the weight of any misery one moment before it arrives, let us not drag the clanking chains of yesterday's sins into to-day's activities. They are excess baggage to him who would climb the Alps of self-conquest. A new day has come, and with it new strength from the Source of all strength. Let our repentance be shown in careful watching and steady growth. The tyranny of the past is tyrannous only to him who, like Lot's wife, looks back upon it. To-day is big with opportunities. Live in it, pray in it, and it shall yield rich harvest.

## GOD, OUR SUPPLY

*"My God shall supply all your need according to his riches in glory by Christ Jesus."—Philippians 4:19.*

"The Lord shall open unto thee his good treasures, the heaven to give the rain unto thy land in his season, and to bless all the work of thine hand: and thou shalt lend unto many nations, and thou shalt not borrow.

"Yea, the Almighty shall be thy defense, and thou shalt have plenty of silver.

"The Lord is my shepherd; I shall not want.

"The young lions do lack, and suffer hunger: but they that seek the Lord shall not want any good thing.

"Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed.

"Yea, the Lord shall give that which is good; and our land shall yield her increase.

"Thou openest thine hand, and satisfiest the desire of every living thing.

"Riches and honour are with me; yea, durable riches and righteousness.

"That I may cause those that love me to inherit substance; and I will fill their treasures.

"There is that maketh himself rich, yet hath

nothing: there is that maketh himself poor, yet hath great riches.

"Wealth gotten by vanity shall be diminished: but he that gathereth by labor shall increase.

"By humility and the fear of the Lord are riches, and honor, and life."

**T**HE close connection between righteousness and riches has received little emphasis from the time of Jesus down to the present day. All too frequently we have been treated to sermons adopting the belief that righteousness and riches are rarely found together. The poor man takes some consolation from the belief that piety and poverty are often found in very close company; so common has this experience become, that we have come to associate poverty with piety. There are those in the world who believe that it is impossible for a man who is righteous to become rich. They tell us a righteous man seldom acquires anything. And yet we have abundant testimony from both the Old and New Testaments to prove that the association between righteousness and riches is so close that where we find a lack of riches, or a lack of prosperity, or a lack of comfort, we should seek the cause.

Only yesterday men believed that God was the cause of poverty. There are those champions of other men's poverties, who would have us believe that it is the sharp spur of necessity which drives men to do the great things in life; when they become successful and prosperous, incentive

departs and art goes by the board. These men take a few isolated cases. They pick out some of the great artists in the world, and tell us what they accomplished in the days of their poverty, and how little they accomplished when they became prosperous. This may be true in certain individual cases, but art has been perpetuated largely by the men who have been successful, not by the men who have been failures. Art, music, literature, and science have all been perpetuated by men who have refused to be carried away on the waves of prosperity. For one artist you may cite who has given up his art and lost his incentive because he has become suddenly successful and prosperous, you can cite an Edison, a Ruskin and a host of others, who, notwithstanding the fact that they have succeeded in life and become prosperous, or are prosperous, have continued their arts and sciences with the same indefatigable zeal they would have given had they been the poorest men in the world. It is not always prosperity that destroys incentive. Poverty has destroyed a great deal more. The lash of poverty has destroyed courage and hope and ambition and desire; if we could count the cases where budding genius has been nipped by the effects of prosperity or the frost of poverty, the latter would so far exceed the few exceptional instances of prosperous men who have given up their arts or sciences because of their prosperity, that there would be no comparison. It is ridiculous to assert that prosperity, as such, has an

injurious effect upon art, or literature, or music.

I know of no more blighting thing in the world than poverty, notwithstanding our early teaching that it is a virtue, and, although some have assumed it as such, nevertheless there is a phase, and a side of it, that is not tolerable.

That is not poverty which permits a man to leave the world and seek a cloister or a monastery where his wants, such as they are, are anticipated; where the cares and responsibilities of commercial life never touch him! That is prosperity of a kind. Wherever a man's wants and needs are anticipated and he knows that to-morrow morning he is sure to get his breakfast, provided he is living, and that to-morrow night he is sure to have his bed, provided he still lives, there is no poverty. There is poverty where a man is clashing with the hard things of the world and, regardless of his efforts to make good honestly and legitimately, is nevertheless not always sure that he is not going to suffer want and lack. So it is in Divine Science: we are striving to rise above poverty, even as we are striving to rise above pain.

I know there are those who feel that religion should never be used for purely mercenary purposes. But that which actuates an individual to rise above want or disease is not a mercenary purpose. It is his divine right. If you follow closely the reading from the Old and New Testaments, you will see that there are innumerable promises of wealth and abundance and riches, to

the righteous man, to the godly man. "No good thing will he withhold from them that walk up-rightly," says the Old Testament.

What is the matter with us that the suggestion and the claim and belief in lack so frequently knock at our doors? It is largely a question of belief with most of us. Many of us were born in poverty. Many of us were raised on the saving habit. The word *economy* has been dinned into our ears from our earliest childhood. No matter how much money you acquire, economy is a sure harbinger of a certain kind of poverty, because it breeds a spirit of limitation. It breeds the thought of contraction.

"There is that maketh himself rich, yet hath nothing." There is that one who acquireth great wealth so far as money is concerned, and yet is poor in spirit. Such an one has not time to enjoy it, does not know how to spend it. "There is that maketh himself poor, yet hath great riches." The man who knows how to keep his cash in circulation rationally, is going to get more out of life than the man who endeavors only to hoard and to save and to accumulate. Such a man has learned the sacred art of distribution, but we can never learn it until we realize that as children of God we are exempt from poverty, even as we are exempt from pain.

One of the lessons we are learning is that we have a right to be free from this distressing disease—that we have a right to be free from poverty, because it is a disease. It is the mother of



those hellish twins, sin and sickness. How often men have been tempted to barter their honor, and women tempted to barter their virtue to escape it? Instinctively we rebel against poverty. And when we read the Bible carefully we find that poverty is the immediate consequence of wrong thinking, unrighteousness. We find that it is not a divine visitation, and we also find that there is a way out of it. Divine Science is leading us into this great way.

When Jesus said, "Ye shall know the truth and the truth shall make you free," I think he also included poverty as one of the things from which freedom was needed, because he must have known the dire consequences of poverty. He was just as keen a sociologist as our sociologists of to-day; the more they penetrate beneath the surface of social conditions, the more convinced they become that drunkenness and harlotry and theft and greed are all more or less trifles to this, the great mother of all evils.

There was a day when we declared that poverty was the direct consequence of drunkenness. Jane Addams declares the very opposite is the truth—and surely no one can speak with more authority than Jane Addams; she declares that drunkenness is all too frequently the effect of poverty. Those of you who have ever tested its bitter grip know what temptation it has brought with it. How easy it is for a man, at least for a short time, to lose the sense of lack through imbibing liquor! How easy it is for a woman

to lose for a time the sense of lack, through the taking of morphine!

Oh, if we could look into the souls of men, of the people who are victims of these habits, I am sure we would find that poverty has driven the majority of them to this degradation. No man to-day turns to whiskey or morphine from sheer love or inclination. The taste is cultivated as time goes on, for in most cases anxiety or great sorrow has driven them to it; all too frequently, Jane Addams tells us, it is poverty.

It is one of the greatest enemies of man. We are told expressly that we must fight these enemies, the enemies of true peace, of true purity, of true perfection, of true love and all happiness. We are told one of the great causes of poverty is ignorance. We are told that, wherever communities are lifted out of their ignorance through enlightenment, through educational advantages, their poverty begins to decrease. Sociologists, who have watched the upward trend through these advantages, give us this as their firm conviction.

Those of you who employ men, place a premium upon enlightenment. Ignorance commands a very low wage. I know that to-day you can get a great deal of muscle for very little money. But when you come to buy mind, it is a different question. Men of mind place their own value upon their own minds. Men of muscle have other men's valuation placed upon their muscle, and so, after all, there is the question of mind

versus muscles. It is a question of intellect. It is a question of soul. It is a question of the spiritual nature of man, and the cultivation of all these qualities of soul, mind and spirit are the necessary means by which the individual and the community are to rise above its condign misery and persistent poverty. Other escape there is none. Therefore I can readily understand why Jesus said, "Ye shall know the truth, and the truth shall make you free."

He included poverty in this freedom, for until we are free from poverty there is very little chance for us to live. There is no freedom. A life harassed with the cares of this world and distressed by the limitations of the unknown is impossible. Naturally we become irritable, impatient, hard to live with. Who can blame us?

When a man—or a woman—is struggling to take care of those dependent upon their effort, whether children, or parents, or brothers or sisters, or himself, he knows how extremely difficult poverty is. There is no quality in it to sweeten the nature, to give the individual time to think about the great things of God. I defy any man, whose time is so filled with work that his mind is absorbed with it and the thought of limitation and lack, who has no time to dwell upon the Spirit, to be as spiritual as he would be if his mind were taken away from these distressing conditions!

There are many men in the world who would gladly become monks, if by taking orders and

going into an institution, they could be freed from these responsibilities. But we never overcome an error by running away from it. An error that is not fairly met and conquered by the Truth, will live to torment us later. So it is that we are combating lack and limitation in our personal lives and in our business,—and that by divine authority.

We are taking refuge in the Bible, in the teachings of Jesus. I know it is generally said that Jesus recommended poverty, and when the rich young man came to him and asked what he should do in order to enter into eternal life, Jesus said "Go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come follow me." It would seem indeed as if Jesus were recommending poverty. But that was only poverty for one man, because, if he sold all he possessed and gave to the poor, then the poor would not be poor. They would become comfortable and comparatively prosperous. He did not give the same advice to Nicodemus. He did not give the same advice to the wife of the Roman who was fabulously wealthy, and who, tradition tells us, provided him with his wonderful seamless robes. We hear nothing of His giving this advice to other people, but just to this young man. And yet we take this isolated instance from the New Testament to recommend poverty as a necessity on the part of those who would follow the Christ. Let us examine the case and see.

This young man came to Jesus with great profession. He wanted to live the life, and asked, "What good thing shall I do that I may have eternal life?" The rich young man only wanted another treasure. He wanted in addition to all his wealth, peace of mind and the spiritual life. They can only come through a certain amount of self-sacrifice. He wanted everything, as was evidenced by the fact that when Jesus said to him, "Observe the commandments, Honor thy father and mother, Bear not false witness, Love God and love your fellow men," the young man protested his great morality. He said, "All these have I observed from my youth." He was extremely moral. Then Jesus said, "One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow me."

Jesus knew that he loved money for the sake of it and not for the good he could do with it. Jesus was clairvoyant and he read the minds of men. He saw that this young man was an accumulator, an acquirer, gathering together and heaping up wealth with only one object in the world: to have it. And Jesus knew that nothing could be done for the man until he wrenched him away from his love of money as such.

There is no sin in having a great deal of money if we use it wisely; there is sin in not having any at all. If we have been associating virtue with poverty and poverty with vice, we must stop

it, because it has no Scriptural reason. On the contrary every text I have quoted is an indication of the fact that righteousness and riches go hand in hand. If we are not comfortable and prosperous, then in some mysterious way we are not righteous.

Righteousness means right thinking. If we are not righteous it does not mean that we are not moral. Many a moral man is not a righteous man, but every righteous man is a moral man. Hence it is that we see so-called very pious men who are very poor. True; but there are riches that come through right thinking. There are many who do not realize that "all the Father has is theirs." They do not realize that it is "the Father's good pleasure to give them the kingdom"; not realizing it, they try to beat the desire down with semi-starvation, or starvation altogether, on the principle that goodness and gold are never found in the same company. Everywhere you hear it, until it has become common belief that a rich man must be a dishonest man, —dishonest somewhere, somehow,—or he would not be rich. People tell you that a man cannot acquire a certain sum of money without being dishonest, without doing dishonest things. That may be true in some cases, but not in all.

The thing we must learn through the study of Christianity in its scientific sense, is that poverty is no more the creation of God than is disease, and that God does not wish his children to be poor any more than he wishes them to be

sinful or sickly, and that it is man's divine right to be comfortable, to be well fed, to be well clothed, to be free. And when he knows the Truth concerning his divine heritage, he will be free. And when worry and anxiety give place to trust and confidence in the Almighty, when man realizes that God is indeed his Banker, even as he is his Life, then will man come to the mount of tranquillity of thought and clearness of mind and perspicacity, and these are the essential necessities of all successful enterprise. But no man can succeed whose mind is hampered by fear and anxiety, for these limit his vision. He cannot see his opportunities. The man who is afraid "shall not see when good cometh," says the Bible. The man who is not afraid "does not see evil even when it approacheth," says the Bible. He has no eye for it. He has no belief in it. He has no thought of lack, no belief in insufficiency and poverty, and consequently having no belief in it, or fear of it, it can never touch him.

We must go out in the direction of that which we desire, and going on in the direction of it, we shall find it coming to meet us. Again it is the story of the prodigal son and the father. As man turns in the direction of God the Banker, God the Banker is there to meet him and his every demand.

How often have we demanded of God that he meet our daily requirements? Very rarely. How often have we turned to other sources, to other channels, to visible things, and often with\* the

thought that if our substance did not come through these, it would not come at all, for there was no other place for it to come from? How often men have said, "Every avenue and every channel is closed!" When men say that, they forget that the resources of the Holy Spirit are inexhaustible, eternal, and infinite in number. When men limit the channels of their supply, or the avenues for their advancement to their field of vision, or to a particular line of business, they forget that God has infinite resources wherewith to bless and enrich them. And it is God who blesses and enriches us,—though some men think they acquire their fortunes through their own ingenuity. They deceive themselves. There is only one source through which true riches ever come, and that is the Great Source of all Substance, God.

Riches come to the man who exercises his mind, his thought force, through concentration on the plane of the subjective, dwelling particularly upon the thing desired, upon success, upon prosperity, and never allowing his mind to dwell upon lack or poverty. If it knocks at his door, he says to it, "Get thee behind me, Satan."

How many of us do this when the suggestion of limitation or poverty knocks at the door,—how many of us say, "Get thee behind me"? Not many! We cry out and become at once trembly and shaky. Do things look as if they were going to turn the wrong way? Immediately the man's heart faints within him. How many take refuge



in the thought: "The Lord is my shepherd, I shall not want," the Lord is my Banker? How many take refuge in the Truth? How many are able in trouble to take refuge in the Divine Truth, remaining cheerful and realizing that God is indeed their Banker, and that "No good thing will he withhold from them that walk uprightly"?

At first, perhaps, this sounds somewhat foolish because we have not been taught in the past to rely upon the Infinite. We have been taught that when our material streams are dry, it is useless to look elsewhere. If we have taken refuge in prayer, it has nearly always been a form of petition, a begging of God that he might in his wonderful mercy lift us up out of our trouble.

How rarely have we said: "Thou art my Banker and Thou knowest my needs. Thy substance is greater than all my needs. Thine abundance is greater than every demand I can make upon it. Thy resources are unlimited. Thy ways are innumerable and infinite. There is none like Thee! If a few channels are closed on that side, there are others over here, and back of me and in front of me, that are open. I shall claim my divine right. I shall claim substance as my own."

Some may say that this new religion is deifying prosperity. Well, let us admit it is a new religion that is deifying prosperity. Is that not just a trifle better than the old religion in which men deified poverty?

But we are not deifying prosperity. We are claiming it as the divine right of every child of

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God. And once this fact filters itself into the mind of man he becomes strong in the degree he understands its meaning. Any thoughts that make for failure gradually lose their hold upon him,—anger, fear, ignorance,—these give place to spiritual enlightenment. Knowing the truth, we become free, free from anything that makes for poverty. Slowly but surely we rise above the miasma of this blighting influence upon human life.

Perhaps we have thought that society has conspired against us. Perhaps some of us have felt that it was a wise act on the part of God that we did not have prosperity and riches, because if we had had them we might have become renegades. Well, that may be so, but many become renegade without riches as the incentive. More men have become renegades without riches than with it. That a few rich men have become vicious is true. But we must not be limited in our investigation of things. Look where you will and what do you find? You find this wretched thing,—poverty! Truly there can be no more room for it in heaven than for disease. I can no more conceive of a poor man having a comfortable place in the kingdom of God than I can conceive it of a sick man or a sinful man; because, if a man were struggling with poverty or disease, and were in the kingdom of heaven, it would not be the kingdom of heaven to him. There is no room for poverty in the kingdom of God any more than there is for disease.

Poverty is a shadow, that is pretending to be something, a passing ghost, that has derived most of its power from our *belief* in it. Who is there who has not felt its blighting influence? Whether or not he has actually felt it himself, he has had those close to him who have felt it. Who is there who has not felt that old age will bring with it the pangs of poverty? This is a blighting thought. It is poverty that we must array ourselves against, because it is so provocative of discord, disease and dissension. Who has not lived in a family and felt the weight of its limitations?

In the past we rather argued in favor of it, and said that mastering it developed character; through the clash with poverty genius was born. It is true that men have struggled up through wretched poverty and made good; but all the presidents of the United States were not born in log cabins. Do not let us forget that. We emphasize one or two who have succeeded, forgetting that the greater number of the successful were neither born nor raised in squalid surroundings. We have just as good and successful men who have come up out of a beautiful harmonious prosperity. So again we say that poverty has nothing to recommend it except the things it may develop in some characters. A man may develop a beautiful character in a harmonious, refined atmosphere, though there are those who may disagree with me. It is said that the muscles of the most feeble become strong in an atmosphere of prosperity. I am sure there are those who

would like a chance to try and see if they could not grow strong in an atmosphere where there was less strife and struggle. I know there are many things you could do, not only for yourselves and for those you love, but for the outsider, if you had more substance, and could do it legitimately and in a Christlike way.

You frequently wish that you had more than you have, that you might be of more service in the world. What are those wishes, those desires, if they are not the instinctive longing for those things you could use for yourselves and others? When you become rich and prosperous through Truth, you will not have any more than God intended you to have. "Behold, all that I have is thine"; and Jesus was not talking foolishness when he said, "It is your Father's good pleasure to give you the kingdom." "It is the father's good pleasure" that we may have life and health and strength and happiness and opulence.

The new religion says: "Claim it. Not arrogantly, but as your divine right as the child of God. It is your right to be as free from poverty as from anything else that is distressing. Go out into the world, realizing that it is your right to live, and to live well and comfortably. This does not mean to live foolishly. It means to live as God intended you should. It is your right; claim it."

This is a new thought to some of us. When we are told that we have a right to claim prosperity, it seems too good to be true, because race

belief has told us that all men cannot be prosperous, that there must always be a few who are rich and an extraordinarily great number who are poor.

This race belief is the thought we must overcome, this race belief in, and this race fear of, poverty. Cultivate the mind, develop the intellect, sharpen the wits, and all with one thought,—that of overcoming this universal enemy. And when it is overcome, you will find many of the diseases that the human body seems to be heir to will disappear with it. I wish that I might enumerate some of the diseases that I know are directly traceable to poverty: not only insomnia, the inability to sleep nights; or dyspepsia, the inability to digest your food; but some of the worst diseases—diseases that are malignant, that are contagious to the touch, and the diseases that result from weakened condition—are directly traceable to it. To what? To worry. Over what? Poverty. Then if you go back you will find that the mother of most of the diseases is this very thing we are combating, and combating religiously, not because we wish to have great prosperity and riches in order to live like fools, but in order to live like angels, blessing and benefiting others who do not realize the Truth as we do, lifting them up gradually to a comprehension of their own divinity.

It is not the desire of students in Divine Science to be prosperous in order to accumulate riches. Sit down and quietly consider how much

more you could accomplish with more money, how vastly much more money you could expend in doing good.

It is not ignoble, it is not unchristian, it is not irreligious to demonstrate money, as some people in our Thought style it,—if we are going to do it in this way;—if we are going to build up a movement, if we are going to labor to start an educational society whereby humanity will be blessed and benefited, if we are going into the homes of the poor and for a time dispense our money in so-called charity, so as to lift them above poverty and the necessity for charity.

Every one who reads this would be happier if he had more means with which to do good. The resurrection of Jesus means vastly more than we shall find in many of the interpretations which have been placed upon it. The Christian who has not been resurrected above lack is still in the abysmal depths where there is no peace, no power, no freedom, no liberty. Let him be resurrected ever so high above his passions, if he has not been resurrected above his poverties he is still unhappy because the thought of limitation oppresses him.

We are not making prosperity a god, we are making it a divine necessity. And when you think it over you will see it is your divine right; it is the divine right of every man, woman, and child in the world, not only to breathe all the air and take all the rest, comfort and relaxation he needs, but also to have all the clothes and the

food he requires. We give him all the air he wants, because we cannot keep it from him; but we do not give him the right to the other things, and we do not take the right ourselves to manifest all the other things.

Demonstrating prosperity is not a sin. We should say every day, "The Lord is my Shepherd, I shall not want." And you can substitute the word *Banker* for *Shepherd*. "The Lord is my Banker, I shall not want." Are you distressed in your business lives? Hold this thought. Are you suffering from the suggestion of limitation? Has some one defrauded you? Take this suggestion: The Lord is my Banker, I shall not want. Hold to it. And in ways you cannot think of to-day, through channels you never dreamed of, it shall come to you because it is the law: you shall have all you need.

Let no thought of lack or limitation knock at the door of your mind and find admittance. Put a sentinel at the door, and challenge every thought that comes. If it is the thought of lack, reject it instantly because it is not of God. Reject the thought of poverty just as quickly as you would the thought of theft. There should be no more room in your mind for one than the other. A man who refuses to admit a thought of theft to enter his consciousness, will take a thought of poverty into his mind and not raise a doubt about it. He does not realize that he is unrighteous because he is admitting an unrighteous thought. He has admitted the idea of poverty into his con-

sciousness, and later on he marvels that he finds it manifesting in his bodily affairs. It would be a miracle if it did not.

Men become prosperous because of their prosperous thoughts even when they are not righteous. A man remains poor even when he is pious because his is the poverty thought. Challenge the thought of poverty every time it comes to your door. You do not have to admit it into your mental household any more than you have to admit a tramp of the road into your material household. You will find that it will cause you as much trouble, and more, than the tramp, because the poverty thought clings like a burr. Avoid it with all the strength of your character and purity of your soul because it does not proceed or emanate from God, who is the Giver of all good, the Source of all blessings, the infinite inexhaustible Source of all supply, in whom there is no lack; "in whom all fulness lies," says the Bible. There is no limitation or lack in the inexhaustible Source of all Good. If you cannot find it in God, you cannot find it anywhere.

If any suggestion of lack comes to you, be instant in prayer. Do not allow the thought of poverty to put its foot over the threshold. Meet it with this positive affirmation: "The Lord is my Shepherd, I shall not want";—the Lord is my Banker, I lack nothing. I am living in the inexhaustible abundance of the Holy Spirit, I am not afraid. Depend upon it, if you do this, you will find yourselves benefited mentally, phys-



ically, financially; it will be the beginning of an excellent habit, a habit which will make for the building up of legitimate, honorable prosperity and the usefulness which grows out of legitimate, honorable prosperity.

Let this thought remain with you:—The Lord is my Banker, I shall not want.

A righteous man thinketh that which is righteous, and whilst he does so, and walketh uprightly, he shall have the Lord in heaven favorable unto him in all his ways.

“My God is able to make all grace abound unto you, that ye, always having all sufficiency in all things, may abound to every good work.

“My God shall supply all your need according to his riches in glory by Christ Jesus.”

## SUMMARY

"But know, that in the soul  
Are many lesser faculties, that serve,  
Reason as chief; among these, fancy, next  
Her office holds; of all external things,  
Which the five watchful senses represent.  
She forms imaginations, airy shapes,  
Which reason, joining or disjoining frames  
All what we affirm or what deny, and call  
Our knowledge or opinion; then retires  
Into her private cell when nature rests.  
Oft in her absence mimic fancy wakes  
To imitate her; but, misjoining shapes,  
Wild work produces oft, and most in dreams,  
Ill matching words and deeds long past or late.  
Some such resemblances methinks I find  
Of our last evening's talk, in this thy dream,  
But with addition strange; yet be not sad:  
Evil into the mind of . . . man  
May come and go, so unapproved, and leave  
No spot or blame behind."

—MILTON.

**G**OD is the invisible Unit which contains the  
all of Truth, without beginning and without  
ending. God is Omnipotent, Omniscient, and  
Omnipresent. Attributes are the essential qual-

ities inherent in a thing and co-existent. Life, Truth, and Love are attributes of Deity. To alter a quality is to change the substance from which the quality emanates. Therefore, Life, Truth, and Love are unchangeable, immeasurable, and eternal. The attributes of God are manifested through the justice, mercy, and wisdom of mankind. The senses are the faculties by which we perceive the intrinsic qualities of the corporeal things which constitute the phenomena of existence.

The soul is the highest numeral in the scale of unfoldment. It is the seventh sense and is open on its positive side to the impartations of Spirit; it is likewise on its negative side within reach of the suggestions that proceed from the lower senses. By reason of the duality of its office, the soul is influenced for good or for evil according to the degree to which it is receptive to spiritual impartations or carnal suggestions. When the Spirit had imparted to Mary that she was to become the mother of the Son of man, she said: "My *soul* doth magnify the Lord." When the poet King was overburdened by the weight of his crown, he asked: "Why art thou cast down, O my *soul*? and why art thou disquieted in me?"

The soul is besieged on its earthly side by the hell of carnal desires and supported on its exalted side by celestial impartations. In the ascent heavenward the soul takes its first step by reason; in the descent it takes its initial step

through appetite. If appetite subjugates it the descent is complete; if reason gains a hold, intellect bears it to Truth. The descent of the soul is called "sinning" and it is written that "the soul that sinneth, it shall die," that is, it shall not be alive to Truth. The parable of the prodigal son illustrates the misery of the soul's downward course and the glory of its upward flight. This son of God was conquered by carnal desire, enemies which the prodigal tried to appease by gratifying; which was like trying to put out a fire by adding fuel to it. When the youth had reached the limit of his decline he found himself herding the very swine of depraved appetites. The prodigal was engulfed in sin with the pleasures of sense exhausted, desires constantly increasing, and his power to throw off the shackles momentarily decreasing. "Of worse deeds worse suffering must ensue," and the prodigal had reached the end of his trail. There was no help from without and apparently no cessation from within. The youth could descend no lower.

"He had been slain, but that his pain and woe  
Bereft his senses, and preserved him so."

The very husks of sin were exhausted. Carnality and bestiality seemed to have obscured the Divine, when lo! remorse came to his assistance, and the tears of repentance extinguished the fire of desire. Reason took possession of the prodigal, and Intellect whispered: "Arise." And the

prodigal arose from the dead, his ignorance of Truth, and went to his father! It is thus that the soul, raised above the realm of appetite, becomes a living entity and reposes with intellect in Truth. Reason is always ready to assist the soul, but,—

“Reason in man obscured, or not obeyed,  
Immediately inordinate desires  
And upstart passions catch the government  
From reason, and to servitude reduce  
Man, till then free.”

The soul, rescued from appetite, approaches Truth through the intellect, that attribute of mind by the which ideas are perceived in their true relation to external things. Truth is that which is without possibility of alteration.

Mind is the place of ideas; the “I am who fills infinitude,” is God, and Mind is His dwelling place. Mind is all in all. It is the abode of Truth, the realm of the real; and Man is hid in Mind with God. Therefore Man is spiritual and eternal, substance and life, and He is in truth and love; for God, in His heaven of Mind, “is center, yet extends to all” and Man is God manifest, the “word made flesh” which dwells among us. And the world knoweth Him not, for the world is the realm of shadows where to us Man is “invisible, or dimly seen in these, God’s lowest works.” Substance is that which underlies all reality. Spirit is substance, and all that is, is

formed out of substance, even as all that seems to be is made of shadows.

Soul is not Spirit, but is on its way spiritward; even as a new-born babe is not a man, although he has the possibility of coming to man's estate. There is really no synonym for God, who is the all in all. Life is an attribute of God, and life, therefore, is as unalterable as is God. "Eternity, whose end no eye can reach," is within the confines of life.

Intelligence is the principal power of the Mind by which ideas are perceived and understood in their true spiritual relation. The intelligence projected from God into the individual mind of man, performs the same office for man that intelligence performs for Mind. By intelligence man perceives and understands the things of Spirit which are invisible to the senses. Wisdom and intelligence are the fruits of the Spirit, and it is the Spirit of man and not his seventh sense that connects him indissolubly with his Maker.

The will in the mental realm acts as does the heart in the physical kingdom, in that, by the will certain movements are impressed upon the organs through the medium of which they act and react on the world and external things. The will is capable of descent, if it is overruled by appetite. But,

"Will absolute consenteth not to evil;  
But in so far consenteth as it fear,  
If it refrain, to fall into more harm."

The will has the nature of fire in that it is born *to ascend*; hence it

“operates as nature doth in fire,  
If violence a thousand times distort it.”

The will of man is the

“greatest gift that in his largess, God  
Creating made, and unto his own goodness  
Nearest conformed, and that which he doth  
prize  
Most highly, is *the freedom of the will*,  
Wherewith the creatures of intelligence  
Both all and only were and are endowed.”

The freedom of the will constitutes man's individuality whereby he images God's unity or Oneness. It is this individuality of the human entity which separates the will of man even from the domination of Deity. This constitutes what has long been spoken of as the doctrine of free will and accounts for the possibility of the descent of man's will; while the bond of the Spirit which eternally connects God with man will ultimately subdue the will of man to the larger will of God, thus accomplishing the union of the all of man with the all of God. “And when all things shall be subdued unto Him, then shall the Son also Himself be subject unto Him that put all things under Him, that God may be all in all.” Man's existence as a mortal is a myth,

but his life is the life which is God and is indestructible and eternal.

Creeds do violence to Deity. They have usurped the place of Christ and profaned Christianity, and, were it possible, they would circumscribe the uncircumscribable. Jesus never subscribed to a creed, nor did He condemn those who knew not His doctrines.

“Who art thou, that on the bench wouldst sit  
In judgment at a thousand miles away,  
With the short vision of a single span?”

Not one has ever ascended to the realm of understanding,

“who had not *faith in Christ*,  
*Before or since he to the tree was nailed.*  
But look thou, many crying are, ‘Christ, Christ!’  
Who at the judgment shall be far less near  
To Him than some shall be who knew not  
Christ.”

Jesus neither ordained nor advised ceremonies, notwithstanding that He submitted to both. Of baptism He said:—“Suffer it to be so now—Then He suffered him (John) and was baptized.” Jesus taught that the true baptism is the repentance for wrongdoing by which men cease to err, “that so shall end the strife which thou call’st evil.” The justice of God forbids that,



"Born a man is on the shore  
Of Indus, and is none who there can speak  
Of Christ, nor who can read, nor who can  
write;  
And all his inclinations and his actions  
Are good, so far as human reason sees,  
Without a sin in life or in discourse:  
He dies unbaptized and without faith;  
Where is this justice that condemneth him?  
Where is his fault, if he did not believe?  
O animals terrene, O stolid minds,  
The primal will, that in itself is God,  
Ne'er from itself, the Good Supreme, has  
moved."

"For this is the will of God, even your sanctification," and the will of God, like "the mind and spirit, remains invincible," and man's redemption is wrought by Intelligence which illumines the darkness in him, raises him from his lower senses, and supports him until Truth receives him unto Herself. Ceremonials are not essential to the salvation of mankind, but inasmuch as the mind apprehends through the senses, conveying that which is worthy to intellect, ceremony oft-times teaches through symbols.

"On this account the scripture condescends  
Unto your faculties, and feet and hands  
To God attributes, and means something else."

Baptismal fonts have their place, but they were not made to drown in! Says Dante:

"And one,—not many years ago,  
I broke for some one, who was drowning in it;  
Be this a seal all men to undeceive."

Sin is the most subtle illusion that arises from the organs of fancy, which inhabit the soul. It is a supposition that a phenomenon of sense is a verity of Being. Sin is fear, doubt, lust, and all the other myths and goblins that lurk in the shadows that add perspective to the panorama of existence. It is a vista of the senses, unreal and therefore non-existent. It is that which appears to be and is not. Evil lurks in that mind which the great Milton has stigmatized as "*mortal mind*"; the mind which is not.

"It is the shade in which men walk, where  
Their makers image, then  
Forsook them, when themselves they vilified  
To serve ungoverned appetite,  
Disfiguring not God's likeness, but their own."

Surely Milton, in these lines, says the last word on sin! *Sin is impotent and powerless*. It can never reach the realm of the real, and can never destroy anything but itself. It can never efface the divine image, and, if it seems to take its victim out of the dream of existence, fear not, for death will receive sin's prey on the threshold and "to better life shall lead him." Discord announces sin's entrance into the family, and fortunate are those who can banish the

specter, without its passing through the nation in the disguise of war,

“which wearied hath performed what war can do,  
And to disordered rage lets loose the reins.”

War is begotten of strife that has overflowed from the citizen's hearth, and flooded the nation. But war is only an illuminated spectacle in nature's phenomena and is neither real nor eternal. The violent and unforeseen vicissitudes of nature are a part of the dream of life in matter, of reality in spectacle.

God *is*, and God only *is* real. Man is the manifestation of God, and neither war nor famine can touch his real Being. All that evil can ever do is to turn out the lights on the spectacle of existence, but death will open the door, and celestial glory will take the place of artificial light.

“To attain  
The height of Thy eternal way  
All human thought comes short, Supreme of things.”

To discern the nothingness of the phantom of sense which has “left the cell of fancy” is not an impossible task with Intelligence to instruct mankind in the Truth of Being, which is, that nothing is true but God. With the “organs of

fancy" we shape "phantasms," and "illusion as he lists" gives names to them, and they are bequeathed to existence through lineal descent as facts.

"Change your thoughts" said Dante, and by saying this he introduced into the world of existence the only weapon with which to exterminate the phantoms of sense. "Change your thoughts," and abandon fear which is the mother of the only illegitimate thing in existence, and the only thing unknown in heaven,—sin! The body is the shape form assumes when it is viewed by the senses. It is the screen upon which the senses design their orgies, until man's will is governed by Intelligence, and then it becomes an instrument in God's service.

Man is spiritual. God is not man, even as the sun is not a ray, but man in his spiritual completion is the outward expression of which God is the indwelling substance. This does not mean many Gods; it means *one* God in whom all things are included, and all men as representatives of that oneness, individual in operation but one in the unity of Spirit. When the lesson of Love is learned, and man rises to the law of Love, existence is transmuted into life, and he becomes a luminary of the Spirit in whom is no darkness at all; neither is there shadow of turning toward the region of sense.

Milton represents Eve as saying to the serpent—in the allegory of the "Tree of knowledge of good and evil"—

"Can it be sin to know? Can it be death,  
And do men only stand by ignorance?"

Had Eve understood that evil is merely an appearance, simply a something not real, *Paradise Lost* would never have been written, and the world would have been deprived of an immortal work of art, but "happier had it sufficed her to have known, good itself," and not to have thought to know the unknowable. That which is called matter is an optical illusion and is the result of imperfect vision; in proportion as our sense vision is corrected by understanding, matter disappears, and the things of Spirit come into visibility. The allegory of the forbidden fruit came forth from the fancy of man, rich in symbol, but by no means lending itself to a literal translation.

"For man to tell how human life began  
Is hard; for who, himself beginning, knew?"

And for the reason that opposites cannot mingle, the "ruddy gold apples" could not convey a knowledge of that which *is* and that which *is not*. A great scientist has said that "the perceptive power within us precedes, and is independent of the specialized sense organs, which it has developed for earthly use.—It is mind that sees, and mind that hears, the other things are blind and deaf." All that is, is Mind and its ideas of which man is the highest manifestation.

As drifting clouds are absorbed by the warm currents of air that throng the summer sky, so the shadows of sense must disappear before the reality of truth, leaving no trace of their ephemeral existence. In the mystical voyage which was taken by Dante through Hell, the first people he encountered were the selfish; these

“who have not rebellious been  
Nor faithful were to God, but were for-self. ~  
The heavens expelled them, not to be less fair;  
Nor them the nethermore abyss receives,  
For glory none the damned would have from  
them.”

The next personages that the poet met were the cowards “hateful to God and to His enemies.” These two giant illusions symbolize selfishness and cowardice paving the way for all the lesser phantoms to run to their haunts in “mortal mind.” But God has given man an understanding whereby he may overcome illusion by ceasing to believe in it. Hasten, then, to your mountain of Spirit; throw off the dead mass of false beliefs that hides the living tissue of Spirit, and let the Christ that *is in you be manifested through you*, that others, seeing your good works, may glorify your Father which is in heaven.

The lowest sense function is animal instinct; the highest function of the soul is intuition. This is an intelligence invested with something akin to the omnipotence of God. Ideas are things in

themselves. Sense perceptions are not realities; they are in the state of things which are "becoming to be." Intelligence is cognizant of ideas, and reason is cognizant of the perceptions of sense. Sin is a sense perception which instinct mistakes for truth, but intelligence corrects instinct's error. Disease also is a sense perception; it is real to the irrational senses, as are other of its phantasms, but to the tribunal of intellect it is known to be an impostor, claiming to be something when it is nothing. Hence the wisdom of Jesus' admonition that we "judge not appearances (sense), but judge righteous judgment."

Spiritual knowledge is a sovereign panacea for mental, moral, and physical maladies. Sense, like a false witness, is always testifying to falsities, but intelligence is ever disproving the evidence of sense, and Truth has put the seal of her approval on the decisions rendered by intelligence. Truth is the secret place of the Most High into which evil never penetrates, nor does disease invade it. When assailed by the illusions of sense, man needs to emulate the example of the turtle, and withdraw himself from the world into his inner sanctuary where the Soul of Soul reposes in truth. Faith is a clear, spiritually intellectual perception of Truth, and therefore faith is the greatest saving, healing force in the universe. Paul says: "whatever is not of faith is sin," because what is not of faith, is of sense perception and therefore nothing. *Nothing is*

*sin*. Love and faith were the twin weapons with which Jesus healed the sick, raised the dead, and overcame the world; and the things that he did, "shall ye do also." Plotinus has said: "Since matter is neither soul, nor intellect, nor life, nor form, nor reason, but a certain indefiniteness; nor yet capacity, for what can it produce? Since it is foreign to all these, it cannot merit the appellation of being, but is deservedly called non-entity." Plotinus proceeds to affirm that "it is but the shadow and imagination of bulk," like an image in a mirror or in water. It is constituted in the shade and defect of true being, and hence must be the most unreal thing in the universe, a mere flying and ever-changing mockery. It has, in fact, no solidity which is one of the most firmly seated of our illusions in regard to it, and one of the last to quit its hold upon us. For when a man puts his hand upon a block of marble, it is difficult to feel that its solidity is only a sensation of resistance in us. So of all its so-called properties. Supposing sensations to be all removed from the soul; with their removal, all matter, and hence also the human body, is gone. And whenever those modifications of mind or sensation exist in us, then matter exists, for it is nothing else.<sup>1</sup>

Plotinus also says "that those who view the body as a real being, and make sense the standard and measure of truth, are affected like persons in a dream, who imagine that the percep-

<sup>1</sup> *Primitive Mind Cure*, by Evans.



tions of sleep are true." For sense is alone the enjoyment of the dormant soul; since *as much of the soul as is merged in the body, so much of it sleeps*. But true evolution and true wakefulness are a resurrection from; and not with, the *dead mass of the body*. "For indeed a resurrection with the body is only a transmigration from sleep and from dream to dream, like a man passing in the dark from bed to bed."<sup>1</sup> It was in view of this immortal truth that Paul said: "Awake to righteousness and sin not," which means to wake to *right thinking*, and come out of the lethargy which is the spell of sense illusion. This is "*the first resurrection*," the rising of the soul above its prison of sense. We are told that those that have part in this resurrection;—this liberation of the soul by intellect from the subjugation of sense—are they upon whom "the second death has no power." That is to say, that if the soul is liberated through spiritual understanding, it will not be necessary for death to effect this separation. The day of judgment, in which the so-called dead are supposed to be united to their bodies, is the day in which the soul puts off shape and puts on form, puts off mortality and puts on immortality.

"Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of *God* and of *Christ* and shall reign with *Him*. And these two (*Christ* and *God*) are one." The fact that

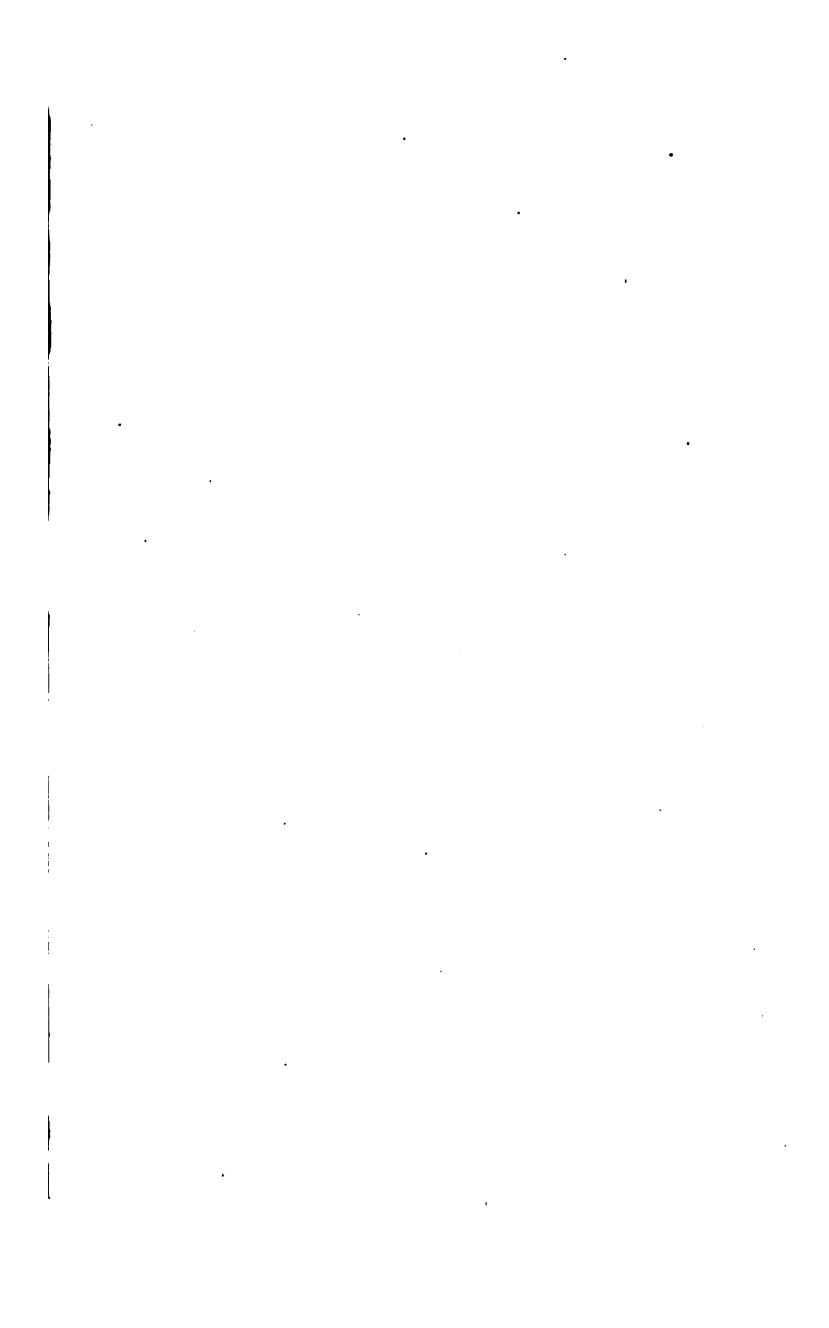
<sup>1</sup> *Primitive Mind Cure*, by Evans.

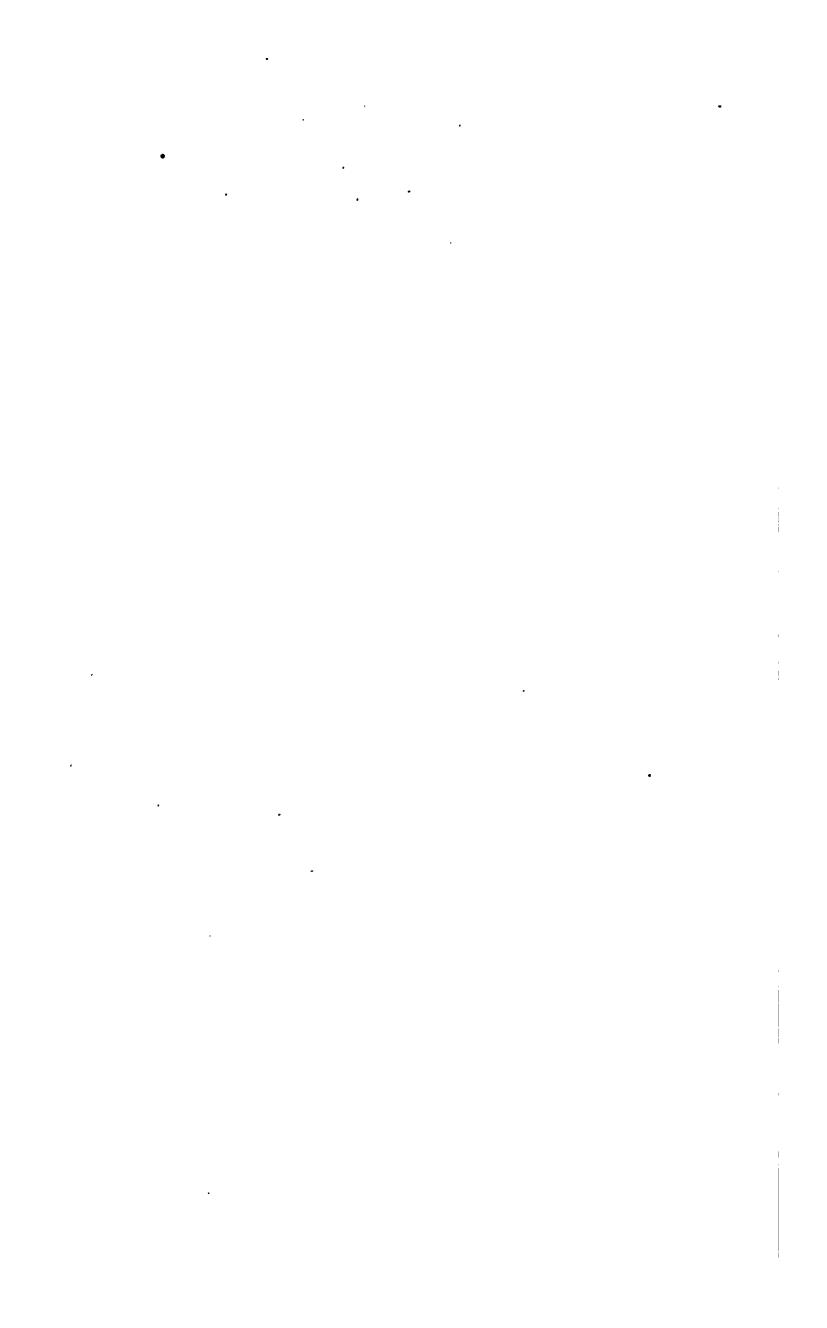
Mind is the realm of ideas, the enduring realities of the universe, and that all ideas involve an inherent tendency to actualize or, ~~not~~ <sup>realize</sup> themselves in form, proves that form ~~represents~~ <sup>is</sup> the idea of spiritual reality. A thought ~~also~~ <sup>assumes</sup> form in an *idea* which is the living *image* of the thought; but the idea tends to a further externalization in that it becomes an actuality in the world of sense. What is seen as shape is form misunderstood. The renewal of the body by the creative power of the divine idea is the real regeneration spoken of by Jesus in Matthew, where He says: "That ye which have followed Me, in the regeneration when the Son of man shall sit in the throne of his glory, ye shall also sit upon thrones." Regeneration, then, is based on the science of right thinking. Like everything else, the body exists in thought. It is patterned after *our own image*, and thus Isaiah could say of himself: "I was *shapen* in iniquity," while Jesus, who was the living example of regeneration by the renewing of His mind said: "I and My Father are one."

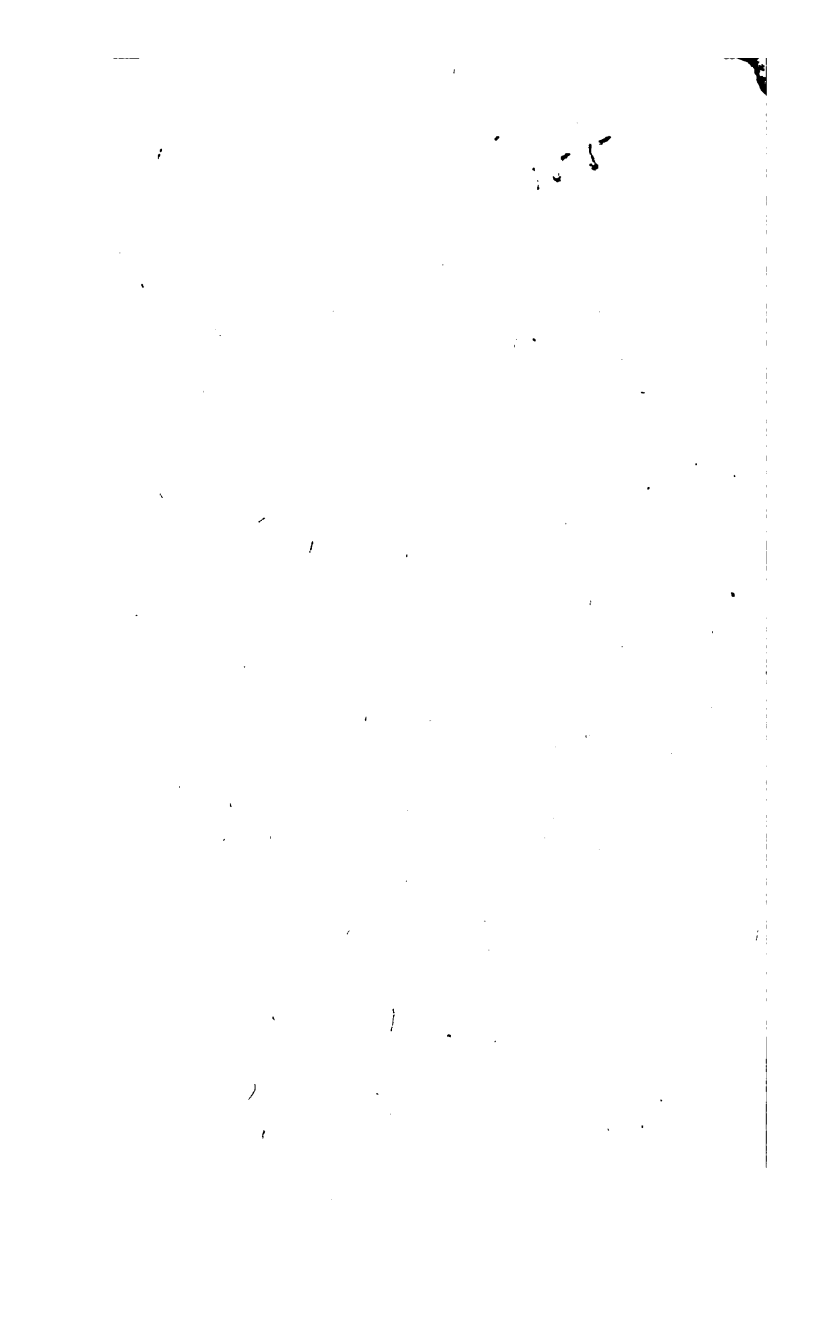
God made man in the image of spiritual form, but man created his ideas in the image of shape. "Therefore be not like after the illusion of the senses but be ye transformed by the renewing of your mind." Every new and higher or lesser material conception which we form, of the reality of man's being, or of our own being, by an undeviating law, tends towards spiritual regeneration in an outward manifestation. Thought is

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